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Light of Truth.

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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Written for the LIGHT OF TRUTH.

QUI BONO?

A Logical Reason for Spiritualism and a Definition That Accords With It.

The Basis of All True Religion.

WHAT IS TRUTH?

J. F. GEDDES, B. A.

To answer this question properly, it is necessary that we begin by defining what we understand by the term Spiritualism.

Spiritualism is the knowledge of spirit existence, and in this definition we discriminate between knowledge and faith. Spiritualism is as old as the human race, and forms the basis of all true religion. It began when man first had communication with superior intelligences, and it has existed ever since. It is folly to date it only from 1848, or to speak of its discovery by the Fox family at Hydesville, N. Y., for in all the ages God has not left himself without witnesses. It has had its revivals and decadences—its epochs and subsidences—it has had its apostles whose words left their mark on the scroll of history—and when mankind, as a whole or divided into nationalities, became enslaved by gross material lusts and desires—when the physical nature dominated the psychic—when the carnal seemed as if it would obliterate the divine, we find special individuals have been prepared to inaugurate the crises. There has been no great Teacher whom the world ever knew, who was not a Spiritualist, in the sense that he or she taught the supremacy of spirit over matter, taught a higher, nobler, purer life—and was actuated and aided by spirit agency. Kong-fu-tse, Guatama Buddha, Brahma, Zoroaster, Jesus, Socrates, Mahomet, Luther, Swedenborg, were all Spiritualists, and they had their predecessors whose names have been lost in antiquity. We have already said, Spiritualism is the basis of all true religion, and in this it proves its claim of universal considerations; it contends against none, recognizing the good in all, and is supreme in the knowledge which has outgrown creedal fetters. If a system of religion could be supposed without Spiritualism as its basis, we would behold man degrading his own manliness before the intellect of a fellow man, or even stooping lower he would venerate created forms on a lower scale of life than himself. Man is a tripartite being; made up of body, soul, and spirit; and his surroundings on the earth plane being like his physical nature earthy, the tendency is to cause his religion to take on a materialistic form also. Hence the secularizing influence, the love for pomp and ceremony, the formalism, which to-day is strangling pure religion in the Churches. So has been the case ever since the world began, and then it was that Spiritualism came to the front; arousing mankind by its teachings and evidences to investigation and inquiry concerning the life beyond. The Egyptians deified and sacrificed to animals and to the Nile, drawing the Hebrew nation down into the same pit of moral degradation, till Moses came. The Sadducees denied spirit being in any form, then Jesus came—and so Zoroaster, Brahma, Mahomet, Swedenborg, Luther, and others were the prominent mediums of their day and generation, chosen to arouse the spirituality of the age and to lead their followers into the higher life. The varied conditions of man's being on the earth plane, necessitated varied exponents, fitted to cope with the peculiar form of Materialism which at the time was overpowering the Spiritualism of Religion; thus Moses was suited to wrestle with the degrading polytheism of the Egyptians—Zoroaster or Zarathushtra with the dark imaginings of the Iranian race—Kong-fu-tse with those of the Chinese—Buddha was raised up for the Hindus. The prophets of the Hebrews and Christ were adapted for the Semitic people—Mahomet for the Bedouins—Swedenborg to appeal to the intellectual spirit of his age—and so with other mediums of all peoples. The Jews have a proverb which says: "When the tale of bricks is increased, then Moses comes;" and history shows us that when Religion sunk to a materialistic formality, a notable inspired medium was raised up to revive Spiritualism. These were persons illumined and inspired by light from the spirit world—holding communion therewith—and having their mission to elevate mankind. Spiritualism recognizes no sect nor creed, it overleaps belief, it is knowledge, it asks credit of no man. We live in an iconoclastic age. The mists of blind belief are being rent away on every side; a spirit of investigation is abroad in the world, and is shaking creeds to their foundations; sectarians and priestcraft struggle against this inquisition, for they know their craft and revenues are in peril, but Spiritualism quails not before any search-light, Spiritualism has always courted investigation. The exponents of Spiritualism accept no vague theorizing, and ask no faith. Their language is, "We speak that we do know, we testify that we have seen." It is no contra argument to say that charlatans, tricksters, and imposters have been found in our ranks, for there never existed any good which was not counterfeited, rather do we claim that fact as in our favor. The manifestations through the mediumship of Moses and of Christ were counterfeited, yet such counterfeits in nowise proved them imposters. Neither may we judge such teachers as we have cited wholly by the records which have come down to us. Only fragmentary portions of the various "Sacred Scriptures" throughout the world have survived to this our day. The Ly-king of Kong-fu-tse, the Vesta of Zoroaster, the Vedic books of the Brahmins, the Koran of Mahomet, and the Old and New Testaments of the Christian faith, are all mutilated and imperfect, have all alike suffered at the hands of over-zealous translators and copyists. Singly and alone not any one of these is an infallible guide in its literal acceptance, but so far as spiritual truth and evidence enlightens them, so far as they tend to purify man's moral atmosphere, so far as their teachings elevate men's thoughts to a higher plane than the Materialism of this world, then so far are we willing to accept them, and give credence to any and all of them. Nor may the character of alleged followers of these teachers be attributed to the falsity of their doctrines. Man's freedom of will enables him either to use advantageously the knowledge he acquires, or to pervert it to base purposes. Such an argument is too absurd for consideration. Spiritualism rejects teachings at second-hand, it even asks that the testimony of mediums and others be not received as infallible, it endorses the advice given of old to "Try the spirits—prove all things—hold fast that which is good," It desires every one to place himself or herself in a position to know, not to believe. While having no creed to hold men with intellectual fetters, it acknowledges what of spiritual teaching is in every creed, it welcomes sincere investigators from all denominations, it has its exponents and adherents in all faiths, and it is the only means of convincing the Agnostic. The Love which it inculcates is universal and divine; throwing down the bars of schism, it recognizes with intensity the brotherhood of man, and therefore with "charity for all" it shuts out none, being assured that the admission of Divine light and truth will induce a mental expansion which in due time will enable the enquirer to burst asunder the shackles of man-born creeds. The age we live in is a practical one, scorning vague theorizing and poetic rhapsodies; it is iconoclastic, casting down the idols of superstition; it requires the rending away of the veil of mysticism, that religion may be a living thing, and no form. The religions of to-day correspond to the chaos of the beginning, and God, the great spirit, has said "Let there be light." An unprejudiced inquirer, wandering in this maze of creeds, each one of which claims to be exponent of the truth, yet each one of which in its essentials is antagonistic to all others, might well ask the question of the old Roman Procurator, "What is truth?" In the incertitude of clashing dogmas, in the animus raised by adverse doctrines, in the bigoted opposition which to-day rends so-called Christianity into sects and denominations, how may it be known which is the truth? Each claims to prove their position from the Bible, each asserts the Bible as their standard authority. Necessarily this Bible must be a much-maligned book. In reality, these creeds which so metamorphose religion, are not Bible-born, but are the distorted conceptions of men's jaundiced minds. Christ said of the religious teachers of his day, "Ye make the word of God of none effect by your traditions." In another place he says, "Ye shall know the truth, and the truth shall make you free"; but who can account himself free while bound by the fetters of a creed?—a creed which says, "Ye must believe this, ye must reject that." Freedom! There is no more abject slavery than that which keeps in bondage the intellect and reason of man. Spiritualism teaches no new truths. Its teachers through the ages never formulated any new doctrine; it simply revives and brings to the front the great essentials of a higher and nobler life. To make life on the earth plane higher and nobler, we must draw from the wells of spiritual truth, and give less weight to material considerations. Creedal religion is a thing of monetary and social profit—a selfish seeking after "the loaves and fishes"—it has ceased to follow the dictates of Jesus, who bade his followers "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" The exponents of all spiritual reform have ever been poor. They have been drawn from the lower strata of life, and their mission has ever been the uplifting the burdens of the poor. Jesus of Nazareth was the Christ of his day, simply because "the spirit of the Lord hath anointed me to preach the gospel to the poor." The humanitarian principle must underlie all true religion, without it religion becomes a mockery, and it is in its humanitarianism that Spiritualism stands forth distinct. The fatherhood and omnipresence of God is a reality, and the universal brotherhood of man is therefore a necessary consequence. Hence Spiritualism claims to be on the side of all which is progressive, all which will tend to upraise mankind, all which is conducive to a purer and better life here, and all which will fit and prepare man for the life beyond. Because God the great spirit is eternal, the eternal existence of man results; but by spiritual investigation we do not require logical theorizing to prove the point, it is an ascertained fact beyond dispute, and we proclaim in the realm of tears and mourning, "There is no death." We know that this present state of existence is only the forerunner of what will be—that as a man is here so will he be there—that the passions and lusts which debase his nature here will reappear in all their hideous depravity there, and we claim that the only means of averting such a calamity is the resolve to lead the purer life here. Away with such a travesty of religion, such a mockery of justice, as would tell us that a man may commit a breach of every article in the decalogue, may riot in the lowest forms of vice, may ruin helpless females, discard his own progeny, sow broadcast disease, pollution, and shame, may imbrue his hands in his fellow-man's blood; then at the last, when the law of his country decrees him unfit to live among men, would translate such a one to a throne among the saints in heaven. Spiritualism scorns all such teaching, as repulsive to man's nobler nature, and utterly foreign to an idea of a just God. Evil deeds must have their due of punishment—it is Nature's law, from which there is no escape. The only salvation which Christ taught was that wrought out by a pure and noble life. "Every man according to his works." "Whatsoever a man soweth that shall he also reap." The spirit of man perverted toward evil, must by slow and painful degrees unlearn that evil, and as gradually acquire an affection for good; and that which may be gained in a few years' probation in this physical existence, may need ages to attain when the spirit is stripped of mortality. Thus by insisting on a humanitarian religion—a religion which deals with the present moment. Spiritualism claims that it labors for the uplifting of mankind. Good influences, angels of light, glorified spirits of the departed will by affinity and sympathy be drawn around that man or woman who earnestly strives to live a pure life, and be helpful to all others. For the sake of the God in man, Spiritualism comes to raise the fallen, and to give hope to the debased and oppressed. But, further; it is characteristic of Spiritualism that it asserts spirit-return. The records of the ages—be it the Ly-king, the Zend-Avesta, the Vedas, the Sudras, the Koran, or the Christian's Bible—all teach the return of spirits to communicate with dwellers on the earth plane, teach that our departed friends are yet cognizant of, and interested in the affairs of this life. Yet, it is counted a praiseworthy thing among the so-called orthodox to deny spirit-return, even though in so doing they are denying the teachings of their own professed faith. It was said long ago by one whom they call a prophet, whom we call a medium, "This people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me." On the other hand, we as Spiritualists know that spirits do return, and in our eyes the story of Elisha's army, of Christ's legions of angels, of Jacob's vision at Bethel, of the materialized form at Peniel, of the conversation held with Moses and Elias on the Mount of Transfiguration, are records of facts worthy of credit—for why? Because we have experienced the like, and we know our testimony to be true. As Moses and Elias were drawn by sympathetic affinity to Jesus—as the shepherds on Bethlehem's plains witnessed that wonderful midnight manifestation—even so our spirit friends are drawn around us, according to our sympathies, even so do they manifest still under favorable conditions; therefore we can say with the inspired Paul, "We also are compassed about with so great a cloud of witnesses." Those persons who know us not, who are yet held in creedal bondage loudly assert that Spiritualists deny the Bible, but we affirm that only the Spiritualism contained in the Bible has been the means of preserving it through the centuries. Spiritualism demonstrates the Bible true, an evidence which orthodoxy can not adduce—and Spiritualism claims the endorsement of the Bible. "These signs shall follow them that believe," said Christ and orthodoxy has ever failed to produce these signs. Then on Bible evidence alone we ask, Who are the believers, the Spiritualists or the Churches? *Qui Bono?* We prove the facts of immortality, we enter the spiritual arcanum, we receive light and wisdom from the only source whence it can be obtained, and we outgrow the dogmas created by priests, to know and honor God alone. *Qui Bono?* It is Spiritualism which has robbed death of its horrors, and torn eternal punishment from its throne. What is known as death is nothing more than a natural law to which all matter is subject. Evolution and the law of progress demand it. Only the mystery which priestcraft has thrown around it, is the cause of the shrinking horror. When the mind of a man fully comprehends that this visible corporeal frame is not the ego—when he learns to dissociate the ideas of body and spirit and to discriminate between the characteristics and attributes of either; then a conviction must arise that the spirit is immortal. Next, as labor and fatigue induce sleep whereby the body is rested and recuperated, and as the body alone is material, so the spirit of man being ethereal can not know weariness in a material sense, therefore to die is not to sleep. Death is then a momentary transition in which the spirit breaks away from the mortal body and enters the unfathomable beyond. If never before, man then is convinced of the presence of those unseen kindred spirits which have surrounded him and influenced him during his earthly existence, and what he has previously considered the void of space, he discovers to be teeming with volition and life. Sympathy attracts the freed spirit again to its former earth haunts, to its former friends, and it is disappointed and grieved that it is not recognized. The parental love draws the spirit mother back to the children left behind—the brother and the sister are again united—and the spirit child hovers near the parent. Love and sympathy are attributes of God, and when in the earthly Adam God first breathed that portion which is the ego—these attributes accompanied it. Death cannot sunder such divine chords, hence those of our friends who no longer move visibly among us, whose bodies we have laid away, they are with us still held by the affinity of love. They hear our words, they know our thoughts, they in a measure control us still, and try to guard us from danger. Only one thing can sever us from them, and that is discordant aspirations. The soul having come from God, being possessed of the God-nature is attracted toward God. Resident for a time in an earthly body, it may yield its dominion to earthy desires and seem to find its all of pleasure on the earth plane, giving itself up to the gratification of lusts and passions born of the mortal alone. But when that physical yields at last to the law of nature, the soul enters an existence where is no mortal body to be gratified by the burning desires which still consume it—and slowly, remorsefully, under conditions of great difficulty it has to learn the means of progress, it has to undo the past, it has to fulfill yet its task of helping others. This latter it can only do by progressing itself. Progress is the law of the spiritual realm. Eternal punishment for man is nowhere taught in the Bible. Man is placed here [illegible] and it is the mission of all the spiritual world to lead his thoughts and aspirations toward God whence first we came. *Qui Bono?* is answered.

N. S. A.

If the N. S. A. had funds it would select able counsel in every one of the twenty States in the legislatures of which measures against our mediums and magnetic healers have been introduced. It would take care that such able advocates of our religion and philosophy as Hon. L. V. Moulton, Hon. A. B. Richmond, Hon. J. B. Townsend, and Hon. L. B. Wilson would be thus employed, instead of those who are inimical to the interest of Spiritualism.

If the N. S. A. had funds committees on litigation and legislation would be appointed in every State in the union for the purpose of protecting the liberties of Liberalists and Spiritualists. It would thereby extend its protection to those who see no danger in the present general onslaught upon our liberties in the legislatures of the twenty States mentioned above.

If the N. S. A. had funds it would compile a literature for the propagandism of Spiritualism all over the world, in the form of cheap books, phamphlets, etc., such as the A. U. A. has found so effective in propagating the principles of Unitarianism. It would also send the leading Spiritualist papers to the leading writers and thinkers of the world, in order that they might form accurate judgments concerning our people, and of the aims and objects of Spiritualism. It would thereby become a strong arm of support to all of the Spiritualist journals in an impartial manner.

If the N. S. A. had funds it would endow a psychic school in which mediums could develop their occult or mediumistic powers to the highest possible degree, thereby bestowing a blessing upon both the mediums and the people to whom they minister. The clearer the glass the more perfect the transmission of the waves of light, hence the clearer the channel the more perfect the waves of thought and wisdom from the other side of life.

If the N. S. A. had funds, a sanitarium, under charge of competent magnetic healers and mental scientists, could be fostered, where mediums could be freed from obsessing influences, and have health, strength, and a fine degree of mediumship restored to them. Such an institution would soon deprive the insane asylums of the country of at least half their patronage, and soon place mediumship upon the solid foundation of knowledge of the laws that govern and produce it.

Who will be the first to aid the N. S. A. in its noble work of benefiting humanity in such praiseworthy purposes as we have above enumerated? Let there be a prompt response, for these aims and objects should appeal to the heart of every lover of liberty and justice in the land. *Let us fill the treasury of the N. S. A.*

A New Philosophy.

The West Gate Theory of Vibration, with drills, exercises, and full directions for practice. By C. E. Mackay, founder of the W. G. Brotherhood, 120 Washington, street, Boston, Mass.

This little work teaches the method of bringing ones self in accord with nature through practical means. It points out the way of understanding it through comparisons with every-day affairs. Its aim is to make life more agreeable by a knowledge of self and the laws pertaining to our existence. In a word, it is metaphysics made practical.

The Massachusetts State Spiritual Association.

BY OUR SPECIAL REPORTER.

The Massachusetts State Spiritualist Association held an important and largely-attended convention at Mr. Ayer's Spiritual Temple in Boston, on Tuesday, April 30th, including three sessions. The grand organ of that handsome and spacious edifice was presided over during the entire day by Professor George Ryder, whose skillful touch and soulful nature awakened matchless harmonies from the massive pipes.

During the day the speaker's stand was decorated with a stack of creamy callas, the gift of florist Hayward; also in the evening by a magnificent cluster of fragrant Easter lilies and crimson carnations, which had been sent to J. B. Hatch, Jr., chairman of the committee, by admiring friends.

The morning session opened with the president of the association, Dr. George A. Fuller, in the chair, who introduced the Longley quartet for a vocal selection, which was followed by an invocation from Mrs. M. T. Longley.

President Barrett, of the N. S. A., was a special guest of the occasion, who followed the welcome address of Dr. Fuller, in an impressive speech, in which he emphasized the need of more spiritualistic workers, and urged the necessity for legislation to protect mediums and doctors from persecution and proscription.

Mrs. Alice S. Waterhouse told of the truths of Spiritualism as she had found them, and insisted that evidence was to be found on every hand in support of its divine origin.

Professor George Ryder made timely and stirring remarks, giving some of his experiences in Spiritualism, relating an instance in which his spirit father came to his bedside, and exhorted him to keep personally clean during all his mortal life. Mr. Ryder said that he believed Spiritualists should be more active and emphatic in asserting that their belief is a religion.

Mrs. Hattie C. Mason and Mrs. N. J. Willis also insisted that Spiritualism is a religion, which has for its object not only the care of the soul, but of the body.

Charles H. Harding said that Spiritualists [illegible] in the cause of freedom, and that there must be courage and power manifested on all hands in perfecting an organization that will make it possible for a mother to bathe her sick child without the authority of a medical society.

E. J. Bowtell maintained that Spiritualism is not a branch of Christianity, but it is the light that is contained in all other religions. He said we have in our Spiritualism *all* the good things and grand truths that are contained in all the religions and denominations of the world, and we have a great deal more than any other form of belief or religion ever held. Spiritualism is *religion*, not *a* religion. God is *spirit*, not *a* spirit. God is universal spirit, and beyond the range of personality, but when we speak of God as *a* spirit we limit the infinite power to the narrow boundary of infinite sense.

The morning services closed with the singing of America, and a blessing by Mrs. N. J. Willis.

The afternoon exercises opened at 2.30, with a selection by the Longley quartet, followed by an invocation from Mrs. Longley, after which J. B. Hatch, Jr., chairman of the committee, made an able address relating to the work which the association had in view and had already commenced to perform. Dr. Fuller then took the chair, and delivered a lengthy and impressive speech upon the needs of organized effort among Spiritualists for the general good of all of our people. Scattered societies should be brought together into one great body of working Spiritualists that would be able to do effective work for our cause, and at the same time challenge the attention and command the respect of the world. President Fuller spoke on the need of more liberal medical legislation, on American patriotism, and the support of spiritualistic institutions, and paid a glowing tribute to the memory of the late Dr. Hodges.

Mrs. A. H. Luther, whose brilliant utterances always inspire responsive echoes in the souls of her hearers, and whose ringing words are ever filled with food for thought, followed Dr. Fuller in one of the most profound and logical lectures of the day, which included a stirring address on Romanism, in which she assailed the Catholic Church, "the interference of the Pope with American affairs," and said:

"When Bishop Ireland, or bishop anybody else comes here and says nice things you must ask him what about the public schools; what is he going to do with them? Are the children to be brought up thieves as their fathers were? religiously I mean."

She urged the need of local, State, and national organization of Spiritualists, the local bodies strengthening the State, and the State the national, and necessity of giving the association financial support.

She also urged organization for political purposes, organization as liberal thinkers for the protection of their institutions and privileges.

At the conclusion of her address Mrs. Luther called for donations, and also for new membership to the State Association, and secured a large amount in cash as the result of her appeal. The receipts of the occasion being of voluntary contribution—no admittance fee being charged—were over one hundred and forty-nine dollars.

Rev. S. L. Beal, of Brockton, spoke of the need of continuing the interest in Spiritualism by holding meetings during the summer, instead of suspending them, as has been the custom. The children, he said, also needed education in Spiritualism. At present they are compelled to associate with children of all denominations through the week, and have no place to go on Sunday, and so are found in Universalist or other Sunday-schools. He urged the education of the children through the organization of home circles.

Mr. Charles W. Sullivan, the inimitable vocalist and character artist, sang "An Hundred Years to Come," and received an encore, to which he responded with another fine selection.

On motion from the floor, a unanimous vote of thanks was tendered Mr. M. S. Ayer for the gratuitous use of the Temple on this occasion.

On motion from the platform a unanimous vote of thanks was tendered Professor Barrett, president of the N. S. A., for his presence and able assistance.

Much regret was expressed that the fearless and able C. Fannie Allyn was unable to remain until her place on the program was reached, many of those present being particularly anxious to once more listen to her eloquent speech.

THE EVENING SESSION

Opened with singing by the quartet of "Open Those Pearly Gates of Light," followed by prayer from Mrs. N. J. Willis, after which Mrs. Sarah A. Byrnes spoke in her usually forcible manner of the need of united effort, and of the duties of Spiritualists, reciting some of her own experiences as a medium and a lecturer of forty years' duration.

Mrs. M. T. Longley, Secretary of the association, spoke of the work of the Veteran Spiritualists' Union, and thought it was the duty of Spiritualists to take action in regard to politics, in seeing that the best men were elected to office and the public school protected.

A letter was read from Gov. Greenhalge, expressing regret at his inability to be present.

Mrs. Longley read a letter from the secretary of the West Groton (Mass.) Society giving greeting from the members of that body to the convention assembled, and stating that the West Groton Society would devote the proceeds of two meetings yearly to the treasury of the State Association. This letter was received with hearty applause.

Mr. Frank Wiggin, of Salem, differed with some of the previous speakers who had antagonized other religions. He claimed that Spiritualism should have that which was good in other beliefs, and should keep abreast of the reform movements of the times.

Mr. Wiggin did not believe that Spiritualism should be carried into politics, but that we should keep our religion free from all contact with the political field. Other speakers present disagreed with these sentiments, believing Spiritualism to be broad enough to embrace every department of human reform, and that reform if needed anywhere is demanded in the affairs of State and in the officers of government, and that Spiritualists should bestir themselves to vote only for good men and high principles irrespective of party or belief.

H. B. Storer, President of the Onset Bay Camp-Meeting Association, spoke of devotion as a great force in promulgating spiritualistic principles. Former organizations were without an object [illegible], but at present there was a great organization of people come together to resist restrictive legislation.

President H. D. Barrett, national organizer, in answer to a question, said that the first national convention at Washington was duly accredited. The association is incorporated under the laws of the District of Columbia. Missionaries of the association, he said, go on their own responsibility and pay their own expenses. The secretary is the only paid officer of the National Association.

"Does the National Association defend mediums? was asked.

"It would if it could. A fund was started for this purpose, and in eighteen months $96 was paid in. The money is still in the treasury. Forty dollars of it was paid in by a Buffalo medium."

"Does the National Association ordain its mediums?"

"No, it does not. That function belongs to the State organizations."

President Barrett said there were 538 Spiritualist societies in America, over 350 speakers, and 1000 to 1200 mediums. Professor Barrett brought hearty greeting to the Massachusetts Society from its former secretary, F. B. Woodbury, of Washington, D. C., now Secretary of the N. S. A.

Master Charlie Hatch rendered an exquisite violin solo, accompanied upon the grand organ by Prof. Ryder, which was listened to with almost breathless attention and elicited enthusiastic applause.

Mrs. Carrie E. Loring and Mrs. Nellie Burbeck made interesting and timely remarks that were cordially received and appreciated. On a motion from the floor, a unanimous vote of thanks was tendered to Prof. Longley's quartet—Mr. and Mrs. Longley and Mr. and Mrs. Hatch, Jr.—Prof. Ryder, and others who had furnished the grand music of the day.

Many regrets that J. B. Hatch, Sen., could not tarry to fill the place assigned him on the program were expressed. This veteran worker in the lyceum movement is always entertaining in his utterances as he always has something good to say. The meeting closed with an impressive and stirring address by Mrs. Colby Luther, whose vigorous words and telling points kept the lingering audience wrought up to the highest pitch of enthusiasm, and scored a grand success for the arguments in favor of organization among Spiritualists, and for the principles of liberty and justice among mankind. Mrs. Luther's control announced himself as the immortal patriot Thomas Paine, and closed with an apostrophe to Spiritualism, choice in its diction and sublime in its grandeur of thought. Thus closed one of the most successful meetings for Spiritualism ever held in Massachusetts, and one that the committee of arrangements may well be proud to indorse.

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SPIRIT LIFE AND IN HIGHER REALMS.

TWO EXCELLENT STORIES,

Which have been running through the LIGHT OF TRUTH during the past two seasons are being put in ONE BOOK, making about 240 pages, and offered for the small sum of 25 cents.

Those who have read these two interesting narratives of spirit life and experience, may wish to peruse them again for their philosophic and scientific value. An opportunity is at hand.

But as a guide to enable us to estimate the number wanted we will take orders for them now. Those who wish a large quantity will please notify us at once.

It will not only be an interesting and instructive book of the spiritual science and philosophy in happy unison, but a missionary tract that can be used to define Modern Spiritualism.

The book will be mailed to those ordering them as soon as they come from the press. tf.

Philosophy and Facts.

Written for the Light of Truth.

THE MYSTERY OF MANHOOD.

A Study of the Case of Mollie Fancher.

HER FIVE CONTROLS.

A Phase of Mediumship Unlike Those We Deal With.

CHARLES DAWBARN.

That there is more in manhood than can be expressed through the five senses in which scientists and philosophers have seen fit to limit it is becoming a matter of intelligent belief. But such a belief must be founded on facts most carefully verified. And the facts themselves, when proved and accepted, will often refuse to fit into any theory so far evolved in the name of science. We have in the well-known case of Mollie Fancher an experience, lasting over twenty-seven years, which has never been interpreted by the eminent medical practitioners who have from time to time endeavored to relieve her suffering. Of the details of this extraordinary case the public at large has known nothing save from an occasional wild paragraph meandering from one paper to another, and unknown as truth or fiction by the ordinary reader. But a biographical record of the experiences of Miss Fancher has now been prepared by Judge A. H. Dailey, of Brooklyn, and endorsed by the invalid herself, so that at last the careful student of the abnormal has attested facts upon which to base his investigation. The work is entitled by its author, "Mollie Fancher. Who am I? An Enigma." The work has been a labor of love to the learned judge, as the work is published under the supervision, and for the sole benefit, of the sufferer. It is Miss Fancher who asks so plaintively: "Who am I?" The careful reader of the work will find that the question is not answered by either the author or the invalid. But that does not mean that it is unanswerable. And as one humble student of the abnormal I propose to attempt a reply.

The enigma consists in the remarkable phenomena that have followed the accident which turned the happy young girl of sixteen into a hopeless invalid more than twenty-seven years ago. And it is in these phenomena we must look for the answer to the question. Various manifestations of intelligence have followed one another, each separated by an impassible wall of spasm and convulsion, and each claiming to be Mollie Fancher. Each is identified with certain portions of the early life of Miss Fancher and knows nothing of any other experience than her own. There are five such personalities in the invalid's life of to-day, besides one that lasted for nine years and then mysteriously vanished. These intelligences have been given names for convenience of recognition. They might have been called Mollie No. 1; Mollie No. 2; etc., but each is so evidently an entity distinct from the other that they are known as Sunbeam, Idol, Rosebud, Pearl, and Ruby. Sunbeam stands for the every-day manifestation known to the visitor and friend as "Mollie Fancher," but whether hers is the continued life of the happy school girl is a part of the enigma. It is at any rate distinct from the Mollie Fancher of the nine years' experience that followed the accident, as neither Sunbeam, nor any of the other "Mollies" of to-day was awake to life during those long years. "Sunbeam," as the Mollie Fancher of to-day has been called by her friends, appears to be acquainted with the details of Mollie's whole life save only the memorable nine years which remain a blank to all the intelligences alike. But Sunbeam insists that Mollie Fancher is dead. Yet she is playing the part of the only Mollie Fancher known to the world of to-day. She is the only one who would have to sue and be sued; who would be held accountable by the law and solemnly tried for any offence of which any of the intelligences might be guilty. And we judge from the narrative that she is the one who greets the visitor and transacts the business of Mollie's life. But there comes an hour, and we are told usually every night, when tired Sunbeam retires into an utter unconsciousness of all talkings and doings through this sleepless form. Her disappearance is followed by a spasm. It is important that the student of these abnormal manifestations should watch the effect of these spasms. They have unjointed her limbs from thighbone to ankle, and even the small bones of the foot seem to have become separated. We are told that for years her limbs remained in a threefold twist. The poor invalid has again and again sustained injury by some forcible convulsion throwing her from her bed in spite of the watchful care of her kind nurses. Presently the spasm ceases and little "Rosebud" appears. Rosebud claims to be but seven years old. The father and mother of the invalid are hers. The details of her life, the movement of the family from one home to another, the childish songs she sang seem to be encysted in an eternal "now." There is no growth from day to day, or from year to year. The child of seven of thirty years ago is the child of seven of to-day. Soon she says she is very tired, and, like Sunbeam, she passes out of sight into the great unknown. Since the object of the writer is not a review of this biography, but a study of the mysteries of this multiple life the reader who would make the intimate acquaintances of the various intelligences is referred to the details compiled by Judge Dailey. A spasm is the nightly requiem of poor little Rosebud, and is followed by the appearance of "Idol"; and the others, one by one, who each "tired out" seem to resign control in favor of the coming spasm, until at last the turn of Sunbeam comes once more. The invalid never sleeps. These trances are claimed to play the part usually assigned by Nature to that valuable institution. "Idol" remembers and claims the early childhood of Mollie, and follows her life up to about the time of the accident which was the commencement of this marvelous experience. "Pearl" dwells chiefly on the details of Miss Fancher's life at about her sixteenth year, remembering the various teachers and her young lady friends. Her visits are said to be very brief. "Ruby" is bright, sparkling, and very witty, and "has the air of knowing a great deal more than she tells"; but, like the rest, her memories are limited to certain portions of the invalid's life. These various intelligences are not only thus quite distinct, but in some cases have shown jealousy of one another. They have made acquaintance only from the reports of the friends and attendants who have so faithfully watched over the invalid, and one intelligence has occasionally written to another. They each complain of loneliness if some expected friend is absent during their appearance. And one of the most pathetic incidents in the book is a monologue, written in such an hour, as if to pass the time, by the intelligence called "Pearl," discussing the mystery of her own life and wondering from where she has come, and what may be before her in the future. If we would help poor "Pearl" to an answer to her question we must now carefully examine and try to analyze the detailed facts of these appearances as recorded in this biography.

Mollie Fancher never sleeps in the sense or the manner that is common to mortals. "Her trances seem to afford her a needed rest, yet they are most unlike natural sleep." She is unconscious when the spasms are raging with a strength that has at times overcome that of a number of attendants, and each spasm is followed by a trance. Her total unconsciousness is well pictured by an incident that occurred the day before she entered a trance that lasted nine years. Her kind and sympathizing physician, Dr. Robert Spire, remarked, taking out his watch, "When I come here I always remain longer than I intended. I was to be home at one o'clock to my dinner. We were to have a chicken pot-pie, and you know that is never good when it is cold." At the end of those nine long years her tright arm relaxed, her hands opened, her limbs untwined, and coming to consciousness she looked round her room. Seeing the brother of Dr. Robert Spier she exclaimed, "Well, doctor, did your brother get home in time for his chicken pot-pie?" Then it was that she commenced to notice the changes that time had wrought in the appearance of her friends which for a time bewildered her. Yet, and we must carefully note this, during those nine years an intelligence had wielded her organism who had kept a diary, made wax flowers, embroidered most skilfully, and without sight had selected shades of colors with a skill impossible to the normal blind. In addition to all this she had made hundreds of acquaintances, and corresponded with many who had become dear friends. This intelligence had vanished, carrying her memories with her, and even those friends had to be now reintroduced. But there are still five Mollie Fanchers occupying the life history of this one poor girl during the entire eighteen years since the conclusion of that trance nine years long.

The Mollie Fancher of to-day, who is known to her friends as "Sunbeam," is a most capable business woman, and has long pondered over the mysteries of her own existence. She says, "My biography covers my recollection and experiences from early childhood up to the present time, leaving out the nine years of which mention has already been made. I am said in the night time, when passing from the trance and spasmodic conditions, to come to consciousness and to speak and act differently from what I ordinarily do. I am then said to recollect only certain events of my life, and that during those times I see and speak only to those who may happen to be present with whom I am well acquainted. Then I am said to pass into another trance and spasmodic condition, to come to consciousness again, and then I appear and act like some other person, but still I am only conscious of certain events in my early life. And so on until four different changes occur, and in each instance the Mollie Fancher who appears remembers and is only conscious of the events of the life of the Mollie Fancher. When I come to consciousness I have no recollection of any of these changes or personations of which I have been speaking. I am told that in none of these changes does any one of the so-called Mollie Fanchers remember any of events of my nine years long trance. These experiences first appeared soon after I came out of my long trance. . . . About every night of my life to the present I am subject to these changes more fully described by my biographer." Need we wonder that poor Mollie asks so plaintively, "Who am I?"

Here then are the facts of this most extraordinary case. There is never any change of sex in these manifestations. Each claims to be Mollie Fancher. Each goes back to Mollie's early life, or at least to some portion of it. Each has no recollection of anything in the last twenty-seven years save that which has come to her knowledge during the brief intervals when she has been conscious in the night time. The appearance of each is almost invariably prefaced and followed by a spasm. Each in turn complains of "being tired," and then instantly disappears to be followed by the others, for the most part in regular order.

Our first question must be how does a normal Mollie Fancher manifest intelligence through the organism she is controlling? The shape of brain is, of course, of importance. If the skull slope from the nose with an absence of forehead we expect only the manifestation of an idiot. The bony covering has compelled the brain to a shape that prevents a normal expression of intelligence. The shape of the brain is therefore of primary importance in every human being. Unless a suitable expansion of the brain be possible neither genius nor even ordinary intelligence can be manifested. And that the shape of the brain does thus determine every expression of manhood, from that of the philosopher to the aboriginal savage of Australia, is a fact that is now practically recognized by every one. But that the shape of the brain is only one of the factors for the expression of intelligence is a more modern discovery, and but little recognized to-day in its supreme importance. The noblest brain known to civilization in this nineteenth century is subject to a law of vibration that produces as definite results as those by which musical tones are evoked, or shades of color determined. The supreme importance of vibration is, it is true, well known to every scientist, but the ordinary world-worker has hitherto had neither leisure nor inclination for such studies. Yet the law of vibration, out of which was born the discovery of the correlation and conservation of force, is as absolute in the domain of intelligence as of force, and is the only key which can unlock the mystery, and enable us to answer the question of Miss Fancher.

Certain definite vibrations of matter produce effects as clearly defined as those of any other phenomena of nature. If we keep in mind that a certain rate of vibration will always evoke a definite tone, and that another rate of vibration will produce an effect that we call color, the mind asks whether such a definite rate of vibration can be produced at the will of a human being? If that be possible then he recognizes its importance and will tell you he is prepared to make a business investment. Already, in certain directions, this power to produce a certain rate of vibration has been reduced to a commercial value, as in the telegraph, the telephone, and the already other numerous applications of electricity. In the telegraph it is understood that a certain rate of vibration, transferred into a mechanical movement, shall be equivalent to a certain thought. If that movement, that rate of vibration, be expressed at the ends of a wire a thousand miles apart those who have this mutual understanding can express thought to each other as readily as if they were next-door neighbors.

But following this discovery to a point much nearer home we discover that these operators, and everybody else, can only communicate with each other, *in any way*, by this same law of vibration. For instance, by your voice you start vibrations of the atoms of the atmosphere, which presently produce a like movement among the atoms of which the drum of my ear is composed. The possibilities of our daily intercourse are founded on a mutual agreement that certain of these sounds shall mean the same thing to us both. If we have not that agreement then the sounds, however clear, remain uninterpreted, that is to say, they are in a foreign language. But the drum of my ear is only a way station on the road that the sound you started is now traveling. Similar vibrations of certain nerves will carry them on and up to my organ of intelligence which we call the brain. And it is there that the great truth becomes apparent that unless your brain and mine are vibrating at the same rate there can be no interchange of intelligence. And, of course, it must have been an effect of education that enables us to mutually interpret the sound and attach to it the same meaning.

But back of these most interesting phenomena is the intelligence, which has no other method of expression save by this law of vibration. The modern scientist may have discovered the law but the most primitive savage has, all unknowingly, communicated with his brother man in the same way. The vibrations of the atoms in a brain produce as definite results as the vibration we call sound, heat, light, magnetism, or mechanical force. A certain brain movement always means the same thing, as if by a general agreement. That movement may have been caused by our own thought or by that of another. The telegraph operator first [illegible] "London" and the vibrations of that thought, no matter how often they may be transferred from one form of force to another, mean exactly the same every time and everywhere if there has been an agreed interpretation. But Nature has an agreement or interpretation of her own. Certain vibrations induced by thought will always mean anger; others will as surely express love. It may be hate one hour and kindness the next, but the point to remember is that the same rate of vibration will always have the same interpretation. And on this eternal law of vibration rests the entire of human memory. A thought has produced a certain rate of vibration in some portion of the brain. Just as often as that rate of vibration is repeated, *no matter at what interval*, that thought will return to life. And unless it be repeated there can be no echo from that past.

The division of the brain into sections or localities, each of which may have its own susceptibility to a certain rate of vibration, limits the memory to a partial expression of its record. You hear a song. Whenever the vibrations can be repeated that song will reappear into your life. You read a poem, or listen to a thoughtful lecture on some subject of deep interest. Repeat the vibration and, as with the phonograph, the record will be eternal. Every event of our daily life is recorded in vibration. Repeat the vibration and the event reappears. If the vibration be not repeated then memory will be silent.

I venture to think that at this point we begin to discern the solution of the mystery in the case of Miss Fancher. The law governing our own power to repeat a vibration is still unknown. Sometimes by a great effort we seem to almost compel the recollection of an important incident or thought. Again that desired memory will remain silent until it suddenly reappears without any conscious effort. But we may note as a scientific fact that whatever changes the vibration of our brain is tending to recall all that has been expressed in that rate of movement during our past life. The news of an accident to a loved one may in a moment change our vibration from an expression of happiness to that of utter misery. A whisper may turn us to fierce indignation and hate. *A movement that is not self-induced* can thus recall the past as perfectly as the vibration produced by our own will power. Let us now apply these facts to the case of Miss Fancher.

As a child, and a bright student at school, Mollie had the experiences and memories of girlhood. Suddenly she experiences an accident which compels a change of vibrations in her whole form, including, of course, her brain. For nine years there is thus a new life manifestation mingling with the old. Her brain has intense activity in some directions, but is limited by the impossibility of form expression in the old way. Apparently this might have gone on indefinitely, but at last comes another shock, and at intervals repeated accidents almost equally severe. These mean changes of vibration, and therefore changes of memory. The first effect of these later accidents is the obliteration of the memory under which Mollie had lived for nine years. And unless that vibration be repeated all memory of its incidents must remain a blank. But apparently a return to such vibrations was rendered impossible by the awful spasms described by Judge Dailey. The first spasm seems, like a terrific volcanic eruption, to have almost destroyed the history of its own past. But the singular result was that certain vibrations repeating earlier portions of her experience burst into memory. They were exact, but at the same time so limited that they were just a fragment of the divine whole. Spasm of less violence than the one just noted are of almost nightly occurrence, and after each comes a change of vibration, and thus a change of memory, limited to experiences of her life amidst those vibrations. There are personal manifestations repeated after each of these spasms which have so marked and distinct an individuality that a name has been given to each. Whether it be the child-like Rosebud, the sparkling Ruby, or the practical Sunbeam it is each to each, and all alike born of this wonderful law that seems to dominate Nature. *The now famed "Mollie Fancher" is thus offering us the experience of a human being broken into intellectual fragments.* But it is only in manifestation. The whole is there all the same. If by her first accident her skull had been seriously injured every manifestation might have been that of insanity. But no student of the case would have had a right to suppose that her interior life had been really and permanently changed by such an accident.

The case of Miss Fancher is one of most unusual organic disturbance. Her beautiful spirit remains uninjured. We are witnessing its enforced manifestation under the painful conditions of its present environment. This, as we see, is both interesting and instructive, but in itself has no more of mystery than is attached to every mortal life. It is perhaps natural, though very unscientific, that such a case as this should be pronounced "abnormal." But there are similar changes of vibration, though perhaps less noticeable, that make a mixed manifestation of life compulsory to many a poor mortal. Not merely memory but conduct may become affected in the same manner. And if life can thus become fragmentary we may well smile at the limits of the good-intentioned reformer who treats the whole man for the disease of a part. And we may equally wonder how much or little of a whole man can be affected by the influences through which the Church would save an immortal soul. In the manifestation of Miss Fancher that is called "Sunbeam" we see a most beautiful exhibition of sublime patience and unselfish loving desire to help others. She is full of sympathy for those who are suffering not a thousandth part of her own painful experiences, and has been a wise counsellor to many who have sought her advice. Yet with this angelhood in the one manifestation we are almost amused to notice alarming possibilities of jealousy, and even petty spite, occasionally manifested by another fragment of this divine whole. But in the light of to-day does this not become far more a question of vibration of matter than of original sin? Leaving these theological and philanthropic problems to more skilled students may we not venture to feel that through the scientific discovery of the law of vibration we have become possessed of a key that can thus unlock the mystery of the multiple personality of Mollie Fancher?

Our reply to the plaintive question of poor "Sunbeam" is this. You are an immortal soul compelled by conditions to manifest for a time only, intellectual fragments. Rosebud, Pearl, Ruby, Idol, Sunbeam, and the heroine of those nine long years are each and all but manifestations of your own selfhood. Your experience teaches us that the human form may, like the missing planet, be shattered into asteroids. But the soul is one and indivisible all the same, and the fulled-orbed Mollie Fancher is presently to take her place with those who have loved and suffered, and have left the world the better for their wondrous patience crowned with love for others.

But, sister Mollie, just one last word. Why should you suffer yourself to express scorn for Spiritualism and Spiritualists? You have had, you tell us, long interviews with your angel mother. That is Spiritualism pure and simple. Other spirit mothers are seeking their darlings, too. Why should you make it harder for them to do their angel work? If it be that some other mortals are blessed with your privileges, without your suffering, surely it is not Mollie Fancher, friend of the invalid, and blessed of the angels, who should count them as worthy only of scorn. The lesson of life, even if learned in fragments, must include the charity that thinketh no ill, and would welcome all who would climb heavenward by whatever the path. This is but a word of "preach" to the fragment of Mollie Fancher who seems to need it. But for the whole, now and ever, we would express the utmost sympathy, affection, and admiration.

The Moqui Idea of the World.

The Moqui Indians are few in unmber, and dwell in the mountains of Arizona about 150 miles from Fort Wingate, the nearest military post. So ignorant of all matters outside of their own little villages are the Moquis that they believe they are the only people in the world with the exception of the four companies of United States calvary that appeared on the occasion of their last outbreak. The appearance of these soldiers at this time simply astounded them, as they had no idea there were so many white people in the world.

Gov. Solomai made a visit to Washington with two other Moquis about ten years ago. The sights the old chief saw then were so marvelous to himself and companions and the existence of the Washingtonians seemed so ideal that his ambition on his return was to introduce some of the ways of the white people in his own tribe. On his return to the village he commenced to relate to his fellow citizens the wonders he had seen. He described the immense numbers of people, the railroads, and gigantic buildings. But he could not convince his companions that he was telling the truth, and they finally thought him crazy. Consequently they held a meeting and decided that the proper thing to do with Solomai was to confine him in a hole. He was kept there some time, and when finally released resolved that it was dangerous to talk too much. His two companions, awed by his example, were afraid to corroborate his statements.—*Denver Sun.*

Written for the Light of Truth.

VIOLINS AND MEDIUMS.

Like Music, Thought Needs a Properly Attuned Instrument

FOR PERFECT VIBRATION.

C. B. MURRAY.

A violin looks like a very simple instrument and very easy of manufacture. It would seem that a good violin could be as readily produced as a good piano. Such, however, is far from being the case, and these instruments vary in price from three dollars to three thousand dollars, according to their excellence. A Stradivarius violin has even brought five thousand dollars, which is more than its weight in gold. Few people are acquainted with the method and difficulty of making a superior instrument of this class. The character of it does not depend upon the workmanship or conformation so much as upon the substance of it. The most important part of it is the top or sounding-board. This for the best effects should be of Norway pine, which is selected with the greatest particularity. Not one pine tree out of hundreds will do for the best. The tree should be in the height of its vigor and not too old. The best time to choose a tree is in the Winter. The searcher takes a large mallet and goes into the woods, and selecting only those trees that are straight and symmetrical, he strikes them a sharp blow with the mallet, and if one of them gives back a clear musical tone, which is only occasionally the case, such a one is marked for use. What it is that imparts this resonant quality to some wood no one is able to tell. Some trees will almost ring as if a bell were struck, while the greatest number will be dull and silent. When a promising tree is found the north side of it only is marked for use. The substance in the north side is firmer and more compact, and more responsive to musical tones than other portions of the tree. This selected wood is now worked out and seasoned with the greatest care. Other portions for the instrument are also selected with the most particular care. The artist then works these into shape with as much heed as a sculptor carves a statue. Having finished the body, the strings—which constitute the nerves of the instrument—are next put on. These the control that is to cause it to give forth its sweet tones, carefully adjusts and by repeated trials brings them into harmony. The instrument being now ready, it depends upon the art of the performer what it shall render to the ear in music. His soul and touch awakens it; his soul, as it were, goes into it, and controls it with an ecstacy of sweet sound that may seem like an inspiration born of light and life. Every sentiment known to the human mind can be expressed through this wonderful instrument.

If it is so difficult in an inanimate object to obtain the best conditions for the expression of the choicest melody, how vastly more difficult must it be to secure among beings already organized an instrument perfectly adapted for the transmission of spirit thought. When an attempt is made to control this subject by an independent intelligence, there is this wide difference between the musical implement and the psychic; the violin lies supine and unresistent, with no opposing will or thought to neutralize the effort of the performer; it is ever unchangeably subservient to his slightest touch or effort. On the other hand a medium, by the very laws of life, can never be two days the same. Social conflict, physical disturbance, the subtile flow of spiritual transformation, any or all of these combined may cause distractions that will modify the susceptibility or efficiency of the agent for spirit communication. The nerves of the medium correspond to the strings of the violin which must first be brought into tune or harmony before the performer can proceed with his play. The nerves of a medium, however, are not as readily keyed up and attuned even by the most skillful spirit intelligence. Often when they would produce the choicest results they are baffled by discords and incongruous relations that pervert and depreciate their effort. It is not infrequently the case that where there is a good subject for a certain phase of spirit manifestation the person is so surrounded by adverse circumstances as to wholly preclude the utilization of her adaptability for mediumistic purposes. Domestic discord, family prejudice, jealous or censorious relatives, are depriving hundreds of mediums of the privilege of spirit expression. Against these no band of metapsychics can contend. It would be as useless as for a violinist to render his best music in the din of an operating stamp mill.

In studying the subject of spirit work through mortals it must always be kept in view how very exacting and delicate are the conditions by which the choicest results are obtained. The coarse bunglers that put their rude hands upon the work and expect to command by their arrogant egotism a grand display of spirit power, will not have their vanity gratified. These are not qualified to enter the kingdom of heaven. They would do better to drive oxen or herd swine. The sweetest music from the angel realms can only be realized by those capable of prayer, patience, and humble resignation. This is insisted on by Jesus, but few comprehend the substance of it. You will hear some spiritually ignorant person exclaim: "I am sure spirits can not communicate; for if they can I am certain that my mother and my sister would have come to me and have made themselves known; I am not unworthy; I have belonged to the Church for years; I try to do what is right, and I pray every day; why should I go to some spirit medium to hear from my dead friends when they could talk to me as well if they wished to."

My friend, for the very reason that the violin-maker does not take any wood to make his instruments. He selects only that that has the right ring to it. That, perhaps, is what ails you. There is not sufficient resonance in your composition; or, if so, you have not been brought into tune sufficiently to qualify you for so particular a matter as receiving special intelligence from your decarnated friends. In all probability they would communicate directly with you if they knew how, and you were disciplined for it. Such converse is not an off-hand proceeding like eating you dinner; and even that you had to be taught how to do properly at the start. It is not in the way of nature to have great achievements come into existence spontaneously. The first requirement is adaptation or proper fitness. Study all the persons by whom you are surrounded, and observe what a wonderful dissimilarity there is in the fine essentials of being. Note the texture of each: the temperament, nervous quality, the tone of action under varying conditions, the wide difference of the eye from which the soul looks out, the blushing sensitiveness indicating the ready feeling, and then cease to wonder why spirits find but a few persons that they can successfully employ as a means of communication between their realm and this. Many are called (examined), but few are chosen. Not because of any partiality or personal prejudice, but in consequence of natural endowment that is of the result of law. Like the selected trees they give back the clear musical vibration when tested by the controlling metapsychic. Let such instruments not lightly esteem the qualification that marks them for a great and noble service.

Written for the Light of Truth.

RELICS OF BARBARISM.

EMMA TRAIN.

Strange how old and fixed customs survive the changes of time and the onward march of a higher and grander civilization, that long after they are outgrown still allows them to hold a place, and bind and hinder the progress of truth. I believe it is the mission of Spiritualism to attack these time-honored relics of a dead past and rear in their stead customs more in keeping with the new light it has brought to the world.

In no one thing, perhaps, does the old regime of superstition cling to the world of to-day more than in the burial of the so-called dead. Through the false idea of the resurrection of the material body at some far-off judgment day, it was arrayed in state and interred with the greatest pomp and show that the means of the friends would allow and in the most public manner.

Although we have outgrown to some extent the great display of crepe and somber attire that marked this exhibition in the past and replaced it with more of the emblems of hope and promise as symbolized in flowers, yet we have retained the old barbaric custom of arraying the cast-off garments of the spirit to be gazed upon by the morbid eyes of the curious. No one not having passed through the ordeal required of those who have had one near and dear pass the bounds of the spiritual, can know what this public exhibition means. To be required by the irrevocable laws of custom to take the grief of the recent parting, the loneliness of a heart bereaved before a public gathering, to sit by while careless strangers gaze upon the silent form that when animated by the spirit was the light of the home, to look for the last time upon the marble features and press the last kiss upon the cold lips while strangers strive to read the agony of the tortured soul. All this and much more that words can not express the public funeral means.

The old barbaric ideas in which originated this custom have long since ceased to exist, why not the custom also? When the physical body, through age or disease, becomes useless to the spirit it is withdrawn, and takes on the condition fitted to its own environments. The old body is as useless as the worn or outgrown garment that is thrown aside with the years. Why not, 'neath the rational light of the new era, simply, reverently, and tenderly put it away as we would fold the garment that had been of use in the past, but is found so no longer? Why bring it out for the public to gaze upon? Let us exhibit our friends to the world while the smile is on their lips and the light in their eyes, while they are tenants of the material house and not wait until they have moved away and then exhibit the crumbling building. Death is no longer a king of terrors at whose coming it is but natural to wail and weep. Death is the true angel of life whose mission it is to bring release from suffering and better conditions to the emancipated. It always gives more than it takes, and should be hailed not as an enemy, but as the truest friend. Although there must still be loneliness and sadness at the going out of dear ones, owing to our undeveloped condition, yet the broader spiritual light of to-day should be capable of doing away with the barbaric custom of making a public exhibition of the mortal past of our loved ones who

Just across the silent way,
In bright immortal bowers,
Walk on beside us day by day
With hands close clasped in ours.

WHAT IS AN EARTHQUAKE?

Recent earthquakes have attracted the attention of M. Mennier, the well-known geologist, who has made experiments as to the cause of earthquakes in general, and actually experienced one at Nice. He declares that in spite of Humboldt's and other fine descriptions, nothing short of an apprenticeship to earthquakes will enable a man to encounter one without emotion. At first vague rumblings are heard, then distinct noises under the ground, which culminate in a series of irregular and indefinite shocks. At Nice only three shocks running were felt, but in Atlanta, in Greece, lately, as many as 365 shocks occurred one day.

Earthquakes are not isolated phenomena; but associated, as a rule, and shocks are felt over vast areas. The shocks wreck houses, bridges, and other engineering works, and produce fissures in the soil, or circular pits, which soon fill with water. At Seville, in 1884, a crack opened so suddenly as to split a large tree from the root to the branches, leaving one half growing on each brink.

When the shock occurs beside the sea a flood-wave overwhelms the land, strewing fish and vessels on the shore, as at Lisbon in 1755.

The moral effect of the shock is even worse than the physical, for a panic often occurs, and a disposition to doubt everything, as well as bodily sickness and loss of equilibrium. The motion of the soil is compounded of a horizontal and vertical impulse, which, at Charleston in 1886, threw a train off the line, and at Rio Bamba in 1797 ejected the remains of the dead from their graves, near the city, to a height of several hundred feet.—*Ex.*

SPIRIT MESSAGES.

Questions Answered by Spirit John Pierpont.

MRS. M. T. LONGLEY, Medium.

We have a number of mediums employed for this department who sit at stated seasons for spirit messages specially intended for our readers, and taken down by an amanuensis. In justice to the spirits, the mediums, and the cause, we would be pleased to have these messages verified by those recognizing anything familiar in them.

Questions to be answered should be germane to Spiritualism, must contain one inquiry only, be impersonal, and have the name of the questioner attached. Information under these circumstances cheerfully given.

☞ All communications concerning this department must be addressed to the LIGHT OF TRUTH, or

C. C. STOWELL,
Room 7, 206 Race Street, Cincinnati, O.

Report of Seance.

Questions and Answers.

QUES.—[Mrs. J. S., Nashville.] Can spirits tell any one the date of his passing from the body?

ANS.—Yes; it is possible for a communicating spirit to correctly predict the date of a mortal's decease. Indeed, such prophecies have been made many times through mediums—to themselves—of their own demise, or to others concerning the date the transition of certain persons to spirit life. We do not consider it wise to make such predictions to the individuals who are to pass away, except in rare instances. There are comparatively a few spiritual persons who might be benefited by knowing of the date in which they would put off mortality. The information would only prepare them for the change by enabling them to put their house in order; they would not be disturbed in contemplation of the great event, nor approach it in fear and trembling. But the majority of mortals would be so psychologically affected by the news imparted to them of the approach of *death*, so-called, they would be made thoroughly miserable. If by any chance the communicating spirit had been mistaken in his prognosis the the effect might be the same; for the alarmed and sensitive person could, and probably would, be wrought up to a state of nervous apprehension or expectancy, and might be fairly self-psychologized with the belief or fear of death to that extent as to become a victim to it. When mortals come to *realize* that death is a deliverer that unbars the door of limitation of matter and ushers the soul into the beauties of an everlasting field of progress and employments, it will not be met with doubt and dismay. That time will not arive until humanity has not only fully outgrown the effects of unwise theological teachings and superstitious dogmas engrafted upon the people by priest-ridden creeds and fallacies, but also until it has learned and practiced without stint the golden rule of love, which doeth no evil, and which exercises the spirit of justice and honesty at all times. In that glorious age, no human soul will fear to meet the change which ushers him into the other life, no matter whether he knows of spirit communication with earth or not.

QUES.—Mrs. Luce, of Michigan, writes that she is a medium who has had some grand controls, but has also been afflicted by obsessing spirits. She has tried in every way to get rid of them without success. Would like advice concerning such intruding influences.

ANS.—*It will depend very much upon the cause that attracts and holds obsessing spirits* to the lady, whether their influence can be easily broken or not. We presume that she is, in herself, a pure-minded, honest woman who abhors deceit, and has no affiliation with that which is impure or ignoble. Therefore, the point of attraction and assimilation can not be in *her*. We must look outside of her personal aura and thought for the cause of the vantage ground gained by the annoying spirits. Perhaps the lady is too negative, and has yielded her organism to any and every spirit who happened to approach without realizing that there are vagrant spirits out of the mortal form as well as within, who seize every opportunity to intrude upon the sensitives, through whose medial qualities they can come into closer contact with earth; for such earth-bound spirits belong to physical things, even though they have slipped out of the mortal coil; for the densely materialistic atoms and elements of their spirit bodies and carnal natures weight them down to the earth. If such is the case the medium is not possessed of a band of spirit guardians and guides who are positive enough and wise and well informed enough to environ her with a magnetic shield of protection against the encroachments of undeveloped spirits. The guides may be *good* and *honest* and *pure* in their character, but they are lacking in the essential elements of knowledge and wisdom that can deal with intruding spirits, and either instruct and magnetize them into better desires, thoughts, and objects in life, or remove them entirely from the medium. In such a case the medium must use all her will-power to become impervious to the psychological influence of the obsessing spirit, and also pray earnestly for wise spirits to protect and strengthen her. Spirit physicians and Indians are often very useful in this line of work. It may be that inharmonious associations and conditions environ the medium—not *necessarily* in her home life, but in her surroundings this would, perhaps, explain the state in which she finds herself; undeveloped spirits find the very power they wish to use in just such circumstance. Or possibly the house in which the sensitive dwells has been the abode of crude and unspiritual people, and its walls are saturated with impure magnetisms that hold the offensive spirits. If so, only a change of location and environments will be most effective in dislodging the intruder. But, in any case, the medium should not try to coerce or harshly drive the spirit away. She should maintain a kindly though firm and dignified attitude, and try to teach the intruder that he is a spirit, has done with his body, and should try to understand the spiritual life of which he is capable of forming a part. He should be taught that while he has no right to force his presence on any one he will be made welcome if he comes in peace with the desire to do good and to learn good things. Every method should be taken to teach and to heal the spirit, but if he persists in being crude in expression, deceptive, impure, violent, or otherwise annoying he must be told to leave, and firmly, though not harshly, refused attention even to the extent of the medium not sitting for spirit control at all, and of her engaging mind and body in such external works that she can give no heed to the encroaching spirit. Sometimes by sitting weekly in a harmonious circle of a few honest and spiritually minded men and women a sensitive can become released from obsessing spirits.

QUES.—[Mrs. M. E. Havens, Geneva, N. Y.] Will spirit Pierpont please explain his ideas of being saved through Christ, and the old way taught? And why some spirits teach it from the spirit world, and some teach that we must work out our own salvation?

ANS.—We know of no *wise* spirit who teaches that any human soul can be saved from the consequences of sin through the doctrine of or belief in the *atonement*: The Christ principle or self-sacrifice, of love, of the forgetting of the grosser self in the desire to work for and bless others, as typified in the injunction, "Sell all that thou hast and give to the poor, and follow me," is the principle, that when rightly understood will save the world, by redeeming individuals from sin. Because all sin is indulged by self-gratification—that is, by catering to the carnal passions, or to the cultivation of worldly pleasures and follies, and the principles of self-abnegation, which teach us to yield up our possessions for the good of others; help to lift us to a higher sense of spiritual freedom and power. We become masters of the carnal, conquerers of the physical passions when we can rise to a contemplation of sacrifice, labor, and ministration to others, and enter into these employments with keen enjoyment. It was not that the young man who approached Jesus crying for knowledge as to how he should obtain eternal life, was to believe in *the man* of Nazareth, in order to achieve soul happiness. But in the works which that spiritual sensitive wrought, and which revealed the spirit of truth, of love, and of ministration, as alive and full of power to remove the sins and miseries of mankind, and that which would, if followed and emulated, so lift *any* soul from a sordid, carnal atmosphere as to imbue it with the divine aura of spiritual love that would redeem it from evil, and all *desire to* do wrong. It is the *letter* of interpretation given to the teachings of the Nazarene by historians and priests that killeth their sweet significance. It is the *spirit* that shineth through the letter that reveals its majesty and celestial powers to discerning souls. Wise spirits teach that belief in no man and in no set of principles will save any soul; that each one must work out his own salvation by honest effort to atone for his misdeeds, and to do good unto others; that as the sowing is so will the reaping be.

QUES.—[J. M. Abels, Essexville, Mich.] Will John Pierpont please tell us if those who pass from this to life in the spirit world retain in memory all their vicious acts and misdeeds done, or known to have been done while on the earth plane, by themselves or otherwise? Or are they forgotten, erased, and obliterated from mind and memory? Please explain how it is.

ANS.—The severest trial that a spirit has to meet, after the conditions and the vestments of mortal life are sloughed off, is *himself*, and every one, man, or woman, or child, unless the infant is too young to have received any impressions and recollections of mortality, will be obliged to do this. Because memory instead of fading out under the influences and magnetic forces of spirit life becomes quickened and intensified by such action. It is stimulated into new life, and sometime—perhaps not at first when the spirit leaves the earth, although it may be—every circumstance, event, that which was done, or what has been left undone will be pictured to the sight and memory with startling distinctness. The good and the evil which an individual has wrought, as a conscious, intelligent entity, will pass before him in panoramic view, and the significance of these scenes will be implanted in his soul for pain or happiness. No one need think to escape from the consequences of his misdeeds; for nature is unerring in the operation of her laws, and the human spirit can not forget. The keener the sensibilites become under the action of the magnetic forces of spirit life, the more clearly will the intelligence be able to see and to suffer for the past in which he wilfully or knowingly did wrong. If he erred through ignorance the pain will be far less intense; for it will not be pointed with the sharp remorse that comes from the sting of accusing and retributive conscience. Though, if in his error committed even through ignorance, he caused a blight to fall on innocent lives, or injury to pain another, he will be sorry and repent thereof, seeking to *learn, learn, learn* all that he can of human and divine law that he, in helping others to do right and to be strong, may atone for the unhappiness he has caused. But, though memory revives and clear sight comes to a spirit, though he suffers for the ill he has done, and though he can not forget, suffering and anguish will not always abide in him. He will outgrow the condition of pain through his efforts and works to gain soul-elevation, spiritual power, and to labor in love for others. The past, though never forgotten, will recede from his mental consciousness as a living picture. The present will be always with him to be filled with honest effort and good works, and he will advance as a progressive soul, ever putting temptations behind him, living wholly for the betterment of all animated things. Oh, the humility, the sense of littleness, the consciousness of what he has been or is, that come to a man when he faces *himself* in the immortal life. No tribunal of arbitrary *external* justice or judgment can equal in potent force and unerring decision the bar of conscience that passes upon the *motives* and deeds of his own past career; that judges of the *omissions* to do good, to live right, to move honorably, as well as the commissions of wrong that its possessor has made. We need fear no offended or outraged being but our own souls, if we live so as to satisfy the inner man, we can face the world without a fear.

QUES.—[J. C. White.] What becomes of the spirit's rational consciousness in case of violent insanity where it lasts, say, for half a lifetime?

ANS.—The consciousness of the *spirit* may be as fully alive as ever—indeed very likely it is; but owing to a defect in the cranial structure, or to some disorganized condition of the nervous system it is unable to express its consciousness and intelligence. It is possible for the spirit to pass into a slumberous condition—a semi-conscious state, but this is not likely to be the case. Often the spirit is struggling to express itself, but unable to do so intelligibly, owing to the diseased and injured instrument, when what is considered violent insanity is exhibited. A master workman may show but a poor and clumsy exhibition of his skill when his tools are dulled, or his machine out of gear. So the spirit can give but little evidence of its power when its instrument is out of repair, or is hopelessly shattered.

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNINGS DONOVAN.

Sam Coates.

I come with greetings to all friends, and say I was surprised to find I could come back to earth and make myself known. I wish I had known of this truth in earth life; I might have acted somewhat differently. I see my mistakes, but have a chance to grow out of them; and I am interested in the awakening up to the truth in my old home. Keep on, you are on the right path. I passed from the body by accident in a run-away by a pair of horses in Woupun, Wis. Father lives there now. Harry and Dick join me in this greeting to the folks.

Myrtle Smith.

To my parents I send this word of love. I often come from my spirit home where all is brightness, and hover around you, trying to make you feel cheerful and happy; and I want to say, dear papa, to have always a kind heart towards the sensitive or medium who opens the way for us to come back to the dear ones still in earth life, and many things you can't understand now will be made clear sometime. I am happy, and do not forget the loved ones in the home at Fort Wayne, Ind.

Jerry Moore.

I am glad to come and send greetings to my old friend, Phillip Scott, of Hinton, West Va., and to have him know I still live, and am interested in proving to him and others in Hinton that death does not end all. I often come into the shop and listen to the boys. I want you all to seek the light. I passed out into the higher life from accident in Hinton, and was known there by many who will remember me.

Mary E. Lindsey.

From my home in spirit I am still reaching out toward my loved companion. I know he prizes a word from us, and tenderly cherishes our advice and counsel. So whenever opportunity presents we would bring him cheer. Lizzie and Ida join me in this greeting of love to their father. We will welcome you to your spirit home when you arise to the bidding of angel of death, therefore fear not the transition I desire this to reach my husband, Richard Lindsey, living in Chicago, Ill.

Jacob Struthers.

My dear son, your mother and I come to you with our spirit love and blessing, and through this message hope to bring you to see the light and truth, and to know that death does not end our love and interest in you and Charlotte, and I feel that these words will reach you in the home. I am so anxious that you open the door and let the spirit world bring you the evidence that we still live. Little Harry, who went from you after so short a stay, is with you, mother, and I am in our home of joy and beauty that I would have you know of, and then teach this truth to others. I would like to have friends and neighbors also to know Jacob Struthers is not dead, but lives in spirit realm, from whence he can come to bring the glad tidings to all. Seek and you will find the truth; there is no death. I want this communication to reach my son and wife, Henry Struthers, of Kansas City, Mo., who will thus learn the truth.

Little Millie

Desires to send her spirit love and blessing to one who will read and understand. I want him to know I was present in the home at the sitting in February, and also with him many times, always trying to bring cheer and comfort. I am also interested and go often to the homes of his loved ones, who dwell away from him. I passed from earth life when a little girl, but have grown in spirit life. I like always to announce myself in this way, for it pleases him. I send this to J. F. McDevitt, Huntsville, Ala.

Joseph Foraker.

I am happy, in spirit, to be able to bring to you, my son, and to all in the home a father's blessing and love, and bring you proof from this avenue of continued life. Your Brother Isaac, and Celia join me in this greeting; also your old friend, Mrs. A——, of Philadelphia. She requests me to tell you that life in spirit realm is grand and beautiful; far beyond any conception she had while in the earth life. I am anxious for this communication to reach my son, J. W. Foraker, Akron, O.

VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

In your paper of March 23d there was a communication for me from my father, Henry Van Vleck, sister-in-law, Ellen Henson, and my dear faithful guide, Red Feather. Every word is true. Many thanks to the medium and publisher.

MRS. R. W. LAMBURNE.

13 Bay Ave., Chicago, Ill.

To the Editor of LIGHT OF TRUTH.

In No. 16 of LIGHT OF TRUTH I received a communication from Jay Alexander and Helen H., my spirit husband and daughter. My husband gave his name in the message as John, but I think it a good test, as he told me in earth life that his people sometime called him John. I can not express the joy I felt when upon receiving such loving words of cheer and greeting from my loved ones. I hope they will come again and bring others of my family to give me word of comfort. Thanks to the medium and spirit friends and editor, and long live the LIGHT OF TRUTH.

NELLIE ALEXANDER.

Youngsville, Pa.

NOTICE!

☞We will take orders for Moses Hull's "Bible Spiritualism," a book of sterling quality and up to date. Price $1.00. tf.

To the Editor of LIGHT OF TRUTH.

SPIRITUAL PHENOMENA.

An Evening With the Denizens of Another World.

REMARKABLE TESTS.

CHAS. P. COCKS.

On Monday evening, April 1st, a seance was given under strict test conditions by Mrs. Stoddard Gray and son, De Witt C. Hough, at their residence, 323 West Thirty-fourth street, New York City.

There was a large audience present, among them Mr. Henry J. Newton, President First Society of Spiritualists of New York, and J. Clegg Wright, the well-known speaker.

The cabinet was a portable one, and was set in the large parlor between the front windows. What gave peculiar interest to this occasion was the fact that the phenomena was to be presented in three phases, viz.: Physical manifestations, full-form materializations, followed by mental tests.

The light was unusually good, and was maintained throughout the seance from first to last. A committee of two gentleman selected from among the sitters securely bound the medium, Mr. Hough, to his chair in the cabinet. The usual phenomena then occurred, such as playing upon musical instruments, ringing of bells, etc., and finally the medium was released by unseen spirit hands.

The medium's coat was sewed upon him so that it would be physically impossible to remove it, and as soon as he was closed into the cabinet it was taken off him, and after it was demonstrated to be impossible for the committee to place it upon him again, it was so replaced by the invisible powers after the cabinet doors were closed, in less time than it takes to write the fact.

Other manifestations of a similar character, illustrating the ability to pass matter through matter and to move objects without physical contact, were demonstrated to the satisfaction of all.

Immediately following this, the medium, after being searched by the committee, re-entered the cabinet; the light from the chandelier being sufficient to enable all to distinguish every person and object in the room, besides which the electric lights of the street shone in through the window-blinds on each side of the cabinet.

It is estimated that at least twenty-five spirit forms appeared. They were large and small, male and female, and greatly diversified in appearance. This phase of the phenomena is valuable not so much for the amount of intelligence displayed as for the degree of physical manifestation. In that respect these seances are unique, and I have rarely seen their equal, covering a very large experience.

Here the forms materialize and dematerialize in sight of all. It frequently occurs that a female form, recognized by one of the visitors as a relative or friend, will walk out hand in hand into the adjoining room, dematerialize, and another of an entirely different personality—at times the medium's guide, Dr. Baker—will immediately materialize and return to the seance room. I have had it occur with me on previous occasions.

To return to some of the incidents connected with the present occasion, it may be mentioned that a beautiful spirit, recognized as Laura Conklin, stepped from the curtains of the cabinet; she was attired in pure white with trailing veil. After passing around the back of the cabinet from the left, a transformation occurred, as from the right emerged the spirit of Dr. Baker, an old gentleman, apparently, and attired in black cloth suit. After mutual greetings the doctor proceeded to magnetize sheets of paper which were passed to each one in the audience with the announcement that it would prove a cure for all ailments. At the earnest request of Mrs. Gray the spirit now submitted to being covered over with a large shawl, in the center of the open space within a few feet of the first row of sitters. Here a marvelous transformation occurred, for, in the course of a few minutes, when the shawl was removed, there arose a form purporting to be Gen. Alexander Hamilton. He was taller than the preceding form, and different in appearance, voice, and attire.

After salutations, he was persuaded also to be covered with the shawl, stooping low to admit of it. Then followed a greater marvel than before, if possible: a profusion of white lace is seen to protrude from under the covering, then, as the latter is lifted, in place of the tall male figure, is seen that of a beautiful female robed in white, the dress neatly fitted, a long, white trailing veil, and arms bare to the shoulders, while everything pertaining to the former spirit had vanished.

This spirit now rises to her feet, and with extended arms, is met and recognized by her father as Florence Newton.

It must be borne in mind that there can be no theory which will explain away this phenomenon. This occurrence is not within a cabinet—unless the dark space afforded by the shawl covering can be so considered—there is no contact with any person or article of furniture, and trap-doors are simply out of the question.

I had seen similar phenomena occur through the mediumship of Mr. Hough in various parts of the room and in private residences.

When the conditions are favorable the forms while standing close by in conversation will sometimes go down and vanish completely without any artificial covering, and in good light, and also other forms materialize in like manner, as I can bear witness to.

Before the close of this seance, which I have undertaken to describe very imperfectly, as it is beyond my power to do it justice, one lovely female spirit materialized outside of and back of the cabinet, and received greeting from her friends. This manifestation differed from the others that I have described at some length, in that this form did not build up from the atoms of a previous disintegrating spirit body, and was therefore a direct materialization rather than a transformation, being a slight distinction in the method of presentation.

To one gentleman present his two daughters appeared at one time at the cabinet, one of whom advanced to a table and wrote a message. Two small children who came together were recognized also, and an ancient appeared whose head towered a foot above the top of the cabinet as he stood before it.

When the power waned and the manifestations ceased, the medium came from his condition of trance, and the seance closed, great satisfaction being expressed by all. The medium while in normal condition then proceeded to give tests of names, occurrences, messages, etc., by use of the alphabet at the table, to many of those who remained long enough to witness it.

A VERIFICATION

With Other Interesting Phenomena Connected.

To the Editor of LIGHT OF TRUTH.

In your issue of April 20th I find a communication from spirit Lucy Fairbanks to me. I fully recognize her as a dearly loved niece who passed to spirit life about twenty-five years ago in Union County, Ohio. I feel that in making this acknowledgment that I ought to say something more about this spirit.

I have seen her fully materialized and talked with her twelve or fourteen times, and with three different mediums, viz.: C. Winans, Mrs. Mabel Aber, and O. S. Concannon. Three years ago I attended a spiritual camp-meeting at Liberal, Mo., I was an entire stranger to every one there. I attended a seance given by Mr. Winans; there were twenty-five people in the circle. The medium was placed under what were considered absolute test conditions. He was securely fastened in a large rocking-chair, his bare feet placed in a cheese-hoop filled with flour, and his hands filled with the same. After several forms had appeared, who were mostly recognized by their friends, the form of a young woman with long, light hair hanging down her back, bright blue eyes, and rosy cheeks came out of the cabinet, walked across the room, took my hand, and led me to a chair near the curtain. I sat down; she then placed her arm around my neck and said in a loud, distinct whisper: "Dear Uncle Mort, how glad I am to meet you again." I asked: "Who is this?" She replied: "I am your niece Lucy." I said: "That is all right, but will you give me your full name?" She replied: "Lucy Fairbanks."

We then talked a short time about our family, when she asked me to introduce her to the circle, which I did. Some ladies asked if she would shake hands with them. She said she would, then taking my arm she passed around the room and shook hands with each one, making some pleasant remark to each one. When we reached the chairs she said: "Sit down, uncle, I will come again." She then passed into the cabinet and in a moment came out again, passed in front of me, and sat down on my knee and put her arms around my neck, laid her cheek against mine, and we conversed about ourselves and our family for several minutes, when she said: "Good-by, uncle," and stood by my side and slowly sank to the floor, retaining the form of a woman until not more than two feet high, and then disappeared. I have seen and conversed with her many times since, and know that she is what she claims to be, so you may understand that this communication from her is truly welcome to me.

S. M. LUKEN.

Wichita, Kan.

SURPRISED BY A SPIRIT.

A Couple Get Slate-Writing After Only a Month's Sitting.

THEY AFFIRM IT LEGALLY.

To the Editor of LIGHT OF TRUTH.

I herewith send you a message received on a slate by my wife, Mrs. Maggie Moon. We have only been sitting about one month, and besides getting raps on the table, we got slate-writing.

Yours truly,
J. H. MOON.

THE MESSAGE.

Dear Son James Henry:—In regard to the question you asked me I will say, be contented; I will advise you when it is best for you to change. You must keep a home, but when you get a good chance to do better I will be with you in all your undertaking, and guide you. I know you get discouraged some times because Christian people, or so-called Christians, fight against you; but pay no attention to them, it is your own salvation you are seeking after, not that of others. If there be one among them that has no sin, let him cast the first stone. But many of them are called, and few chosen. Their sins, however, will find them out. Here is a test for them: If they want to come and make a wish an answer will be given them on this slate. Well, I bid you good night.'

YOUR LOVING MOTHER.

AFFIDAVIT.

We, or either of us, do hereby solemnly swear that the above was received on the evening of April 26, 1895, and that it was not produced by mortal hands, and appeared between two slates lying on top of the table with the medium's hands resting on the slate, and that it is not produced by slight of hand.

[Seal.] J. H. MOON.
[Seal.] MAGGIE ELLEN MOON.

Sworn to and subscribed before me the 27th day of April, 1895, at Harrisburg, Ark.

[Seal.] LOUIS G. MINTON,
Notary Public.

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Written for the LIGHT OF TRUTH.

The Journey of Life.

Life is a journey with dangers beset,
And few in the struggle may win.
The smooth, flowery paths by sin stains met
Lead down to the gardens of sin.

Timorous we enter with incautious tread,
Where vice holds her banquet and sway,
Too late in the route we find with regret
The pilgrim is lost on the way.

Thus, be faithful and true
To the light within you;
That you may be happy at last,
For the harvest is great—
Don't loiter and wait—
The reaper is never too fast.

—HOOVER.

PHYSICAL MANIFESTATIONS.

Matter No Obstacle to the Operating Intelligence.

To the Editor of LIGHT OF TRUTH.

As you stated in one of your editorials, the continual repetition of the fact that some one has attended a seance and heard from their spirit friends does not make interesting reading for the patrons of Spiritualist papers unless some test of a positive nature or something out of the usual run of such manifestations take place.

W. E. Cole has been at 54 Bostwick street, Grand Rapids, Mich., about four weeks, and has been kept busy, giving from four to six trumpet seances a week, besides giving private sittings during the day at which the occult telegraph is used. The trumpet seances have been especially satisfactory to skeptics, for, as one of them remarked: "The voices were all different, and no voice that came through the trumpet was like that of any person in the circle; names or circumstances connected with the life or death of the spirit were given that had been forgotten by the sitters." The physical manifestations that occurred were unique in their way, puzzling, if not convincing, the skeptic. There was the usual movement of the trumpet passing from one person to another in rapid succession during the singing, tapping them on the hand or head without blundering about in the darkness, and also the passing of matter through matter, such as bringing a pocket-knife, scissors, spools of thread, flowers, etc., from different parts of the house into the seance-room, the doors being closed and the sitters in such a position that the doors could not be opened without moving their chairs.

Flowers were distributed to each one in the circle, the method of distribution being the trumpet under the personal supervision of Dick Drum, one of the medium's guides. The trumpet would be presented with the large end resting on the sitter's knee, the small end seeming to rest upon the floor, a voice in the trumpet would request the sitter to reach their hand into the trumpet, when some power would push a flower up through the trumpet into the hand, and to show that this power could sense colors in the dark, the color of the flower or spool of thread would be given, or the time by a watch given which were afterwards proven to be correct; and during these manifestations the writer held one of the medium's hands, the other being held by another sitter, and are positive that no movement on the part of the medium helped in any of the phenomena.

C. M. POTTER.

Written for the LIGHT OF TRUTH.

An Answer to "Voiceless Verse."

EDWIN KINGSLEY HURLBUT.

If it were *true* that bards who sing,
In full or minor strain,
Were living idle, empty lives,
Yet 'twere all in vain;
For song is to the human heart
What sunshine is to the flower
When beams the glorious orb of day
'Mid April's chilling shower.

But 'tis *not so;* no muse inspires
But lifts the minstrel higher,
And thought and deed still grander grow
Each time he sweeps the lyre.
What virtue would the woodland gain
If *half* the feathered throng
Should flit about on silent wing
And cease the cheery song?

SPIRIT PAINTING.

A Message in German Through Mr. Campbell.

To the Editor of LIGHT OF TRUTH.

On the 20th day of April my wife went to Mr. A. Campbell for a sitting. She does not understand much English, but when Mr. Campbell was controlled she understood enough from Alice (his guide) that her children were present and she would get forget-me nots on her picture. After Alice had left, and Mr. Campbell had become himself again, he opened the slates and found that there was nothing on them. After a while he opened the slates for the second time and said that he did not think that Mrs. Hagen was going to get anything, but she insisted upon keeping on sitting for a picture, as Alice told her she would get one. After the slates were fixed up again and placed upon the table, the medium, Mr. Campbell, and Mrs. Hagen touched them with their hands, the little paint pot on the slates began to shake, and then Mr. Campbell knew that the painting was going on. Ten minutes later he opened the slates and found a splendid landscape with a wreath of forget-me-nots on the porcelain slates and a communication in the German language, written in gothic letters, from our daughter to Mrs. Hagen, and on the other slate a German message to our daughter Margaretha, also written in gothic letters, from our son in spirit life.

Now, everybody knows that Mr. Campbell can not read or write German, and I think this is a wonderful sign of progress in his mediumship.

C. HAGEN.

Buffalo, N. Y.

A Splendid Offer.

The LIGHT OF TRUTH for one year and a psychometric reading for $1.00 and two 2 cent stamps. The two for the price of one.

For the next sixty days Mrs. America A. Williams, ordained minister of the First Spiritual Church, Nashville Tenn., an authorized agent of this paper, will fulfil the above offer. Send lock of hair for reading with name and address.

AMERICA A. WILLIAMS,
711 Fatherland St., Nashville, Tenn.

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Cincinnati, SATURDAY, MAY 4, 1895

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Notice of Spiritualist meetings, in order to insure prompt insertion, must reach this office on Monday morning of each week, as the Light of Truth goes to press every Tuesday.

Rejected MSS will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

"He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base
Whose love of right is for themselves, and not for all their race.
—James Russell Lowell.

We do not bring you a new religion—the religion of Spiritualism is as old as spirit. We do not bring you a new science—the science of Spiritualism is *a priori* truth. We do not bring you a new philosophy—the philosophy of Spiritualism is the inspiration of the divine.—God, immanent in man, is the cause and source of all that we rightly claim for past and present revelation for Ancient and Modern Spiritualism."

Spirit Thomas Star King, through "White Rose."

DIVIDING INTO TWO CLASSES.

That early in the new century—if not before—Spiritualists as students and thinkers will be divided into two great classes we do not doubt, for the signs of the times indicate the trend of affairs in this direction. Each class will hold a mighty power and wield a grand influence, and the one will be needed quite as much as the other in formulating and demonstrating the practicability of spirit life and its teachings.

By this we mean that those Spiritualists who, for the last few years, have been trying to settle the question of the possibility and practicability of presenting both the phenomenal and the philosophical aspects of Spiritualism from the public platform in the same session of Sunday service, will, at length, arrive at the conclusion that the cause can be more effectively promoted by the separation of the two phases of spiritual demonstration and instruction to the extent of presenting each at a different date from the other, than it can be by consolidating the two in one service, and weakening the forces of both the inspirational and the phenomenal mediums by so doing.

That mediumship is as clearly defined and as marvelously manifested in the instance of a lecturer standing before a promiscuous audience, unconscious of what is to be the thread of her discourse, taking a subject at the last moment from any stranger in the assembly, and launching out upon a sea of eloquence, erudition, and profound thought as it is by a clairvoyant standing on the platform and describing a spirit form and even giving the name of that intelligence which may be recognized by a stranger, is patent to the discerning mind. Indeed, those who believe in psychological influence and thought transference will assume that the evidence of eternal spirit intelligence is rather in favor of the lecturer, as it can hardly be claimed that a person in the audience, who happens to think of a theme for a discourse at the last moment when the speaker appeals to some one to give a subject, will have the whole lecture so clearly defined in his mind at once as to hypnotize the speaker into repeating it—and frequently the trend of the discourse is opposite as well as superior to the thought of him who gave the theme—while the test medium may be psychologized to describe and even give the name of a spirit that some positive and anxious mind before him longs to hear from and recognize.

That there is a large class in our ranks that can only be known as *Phenomenal Spiritualists* no one will deny. This class has no desire to attend or listen to the instructions and ethics offered by spirits through the agency of inspirational or trance lecturers. These individuals demand test mediums for the platform. They do not care for any assembly where there is an exchange of thought on spiritual, intellectual, or reformatory topics. They delight in phenomenal manifestations of spirit power, whether the latter display human *intellect* within them or not. These Spiritualists never attend a Sunday meeting unless a test medium is to follow the speaker, and they listen to the latter with a bored expression and unwilling spirit, throwing out an inharmonious and impatient influence, which injures the conditions for a successful meeting.

On the other hand there is a class that can only be called *Philosophical Spiritualists*, who are desirous of attending lectures that have no sympathy with the phenomenal part—if such it can be called—of the service. They are impatient with those who demand "tests," and almost ready, some of them, to question the intelligence of their neighbors who take no interest in the inspirational and ethical teachings of the rostrum. This class attends the lectures, but either departs at the close of the discourse, or remains, with disdainful air and criticising spirit, throwing out an *aura* that is anything but helpful to the test medium, who conscientiously seeks to give satisfaction to the assembly.

That this state of affairs exists is well known; that the members of these two classes are on the increase we are assured; that each has its distinctive place and work we do not question. It does seem as if an adjustment of the rights and usefulness of each class—together with those of the public exponents of either phenomenal or philosophical Spiritualism—must be made, if we would not see the spiritual platform lose its power and society work abolished. Both classes are important and necessary to the growth and utility of our cause, neither should be undervalued. We could not part with the phenomena, we must not part with the philosophy if we would have Spiritualism a moral and a useful factor in the progress of humanity.

The tendency seems to be, and no doubt the necessity will come, of separating into two divisions—the phenomenal and the philosophical Spiritualists—each of whom will present their speakers or mediums to the public, giving them the highest conditions for their best work at a fitting time and place. Each laboring independently of the other, but all in harmony with each other and with the spiritual cause.

PSYCHIC LAW.

Psychic or soul-power is an inheritance of humanity. Although many human beings are more susceptible to the action of external influences—physical or spiritual—than others, and although those who are called "sensitives" may respond to the hypnotic power of other minds or forces more readily than the more positive class, yet all human beings are in possession of a quality or faculty that is properly called the sixth sense. This faculty is *soul-perception*, it includes the powers of all the five normal senses of the physical body.

Soul-perception is greater than clairvoyance or clairaudience alone, as it not only *sees* spiritual and other—usually—hidden things, but it also hears sounds unheard by mortal ears. It scents the odors of spirit flowers, and the emanations of magnetic aura from persons, animals or things are perceptible to it as a fragrance or as a disagreeable odor as the case may be. This sixth sense can travel to far distances and take conscious cognizance of happenings there, hence it is as useful as the power of locomotion is to the physical body. It can taste that which it comes in contact with, and so we find the psychometer who handles a sealed package of sugar or salt, not knowing what is within the covering, tasting either saccharine or saline substance in his mouth. Indeed, we know of a medical medium who sometimes smells and tastes certain drugs and other medicines for hours or days before she is called to the case that requires just such remedies as she has previously sensed.

The sixth sense enables him or her, who has developed and practiced it, to communicate intelligently by thought transference with others who are equally developed, and so we find that soul perception or this sixth sense includes and transcends the five normal senses of the physical body, for it contains within itself the powers of seeing, hearing, smelling, tasting, of communicating, and of locomotion.

That this sense belongs to the human family we can not doubt, but it is governed by psychical law and very few understand its operations. A study of psychic law reveals to the earnest student the fact that mankind is an epitome of the universe, containing within itself all the powers and possibilities of life. That a human being is a miniature world, and that the forces of spirit are susceptible to great unfoldment in every child of earth.

By the activity of the sixth sense a new universe of sight and sound is opened to the consciousness of man, for the vibratory force that transcends in power and action the limits of mortal comprehension and discernment is made clear to the higher spiritual perception, and thus evidences of far more wonderful existences in the atmosphere, than physical sensation can reveal, are gained through the operation and study of psychic law.

It is by soul-perception, or the activity of the sixth sense, that the intuitions operate; a royal road to knowledge *can* be found through its agency, which enables discerning minds to perceive and understand a maxim or a truth, that other, more plodding brains, are years in trying to comprehend. It is by the exercise of this superior sense that psychometry unseals the secrets of man and of nature, and makes them clear to the perceptive soul. Future generations will study this power and the psychic law that governs it, and earth will bear a race of intuitive people who can not be deceived by outward seeming, nor led astray by false rights, for their discernment will be all-powerful for useful ends.

OUR PREMIUM OFFERING.

Since the close of the time allowed for securing the Hydesville home of the Fox sisters, as a premium to new subscriptions for the Light of Truth, we have been flooded with requests to renew the offer—appreciation seeming to have risen in the fading away of the opportunity.

To oblige our friends we hereby extend the offer until the close of May, when, however, we must positively withdraw it.

The picture is a chromo-lithograph—25x36 inches—printed in fourteen different colors.

The conditions are to send one dollar and ten cents with the name of a *new* subscriber, or as an *additional* subscription for self (not an *extension* of an old subscription.) Our aim in this move is to *increase* our subscription list as can be readily seen in the conditions.

Not all mediums are Spiritualists. If they were they would not mix fraud with their phenomena; for the teachings from the spirit world distinctly assert that mortals reap in the beyond what they sow in this life. Deception is selfishness, and the selfish spirit is earthbound, suffering remorse for lost opportunities in not doing good when it was in his power. Mortal life is comparatively short, and the freed spirit will find that the few earthly comforts gained by having deceived his fellow mortals do not recompense for the regret to be endured for a long time after in consequence. Be honest, if but on a crust of bread. The awakening will be all the sweeter, for happiness has to be purchased at the sacrifice of the material, and those who endure the most here, will be the most exalted over there. And mediums who demand recognition on the ground that without them there would be no proofs of a future life, should also be exemplars in probity and moral rectitude.

What Has Spiritualism Done?

Perhaps the question, what has Spiritualism not accomplished could better be answered than that which heads these lines. The power and usefulness of this great truth, in every department of human reform and growth can not be estimated nor reduced to mathematical calculation. Its liberalizing effect has been felt over the entire world. But while we are proud of what Spiritualism has done for the common good, we must not forget that there is yet much more to be done, and that the quickest way to assist the spirit world in its work of emancipating humanity from the toils of error and superstition and oppression, is to unite together in harmonious association for the dissemination of the truths given from beyond, for the protection of the misused and suffering, for the defense of mediumship, and for all humanitarian and helpful purposes that appeal to our souls. Spiritualism as a modern movement has existed for forty-seven years. It is time that Spiritualists began to co-ordinate their forces, and put the truths and knowledge, received from the other world, to practical account. Homes for the needy and destitute, hospitals for the sick and wounded, temples for the preaching and the messages delivered by spirits through their media, schools for the instruction of the youthful mind, might all be established and maintained by Spiritualists if they would unite in harmony and purpose to bless the world by their thought and deeds. In a few years Spiritualism will have rounded out half a century of existence. Let us hope that by then the N. S. A. will have rolled up its list of members to hundreds of thousands. That large and flourishing State societies will have been created everywhere, that mediums' homes and hospitals will have been established. That the spirit world will be reinforced in its powers for great work by the co-operation of millions of hearts and hands on earth, and that the year of jubilee to our case will then have come, because of its mighty uplifting, co-operative, and harmonizing works.

Around each individual soul centres the universe. Man is the individualization of the universe and consequently becomes a law unto himself—a centre of gravity for all life. And he who can dispense the most sympathy has the greatest potency among his companion soul centres—like Sirius among the suns.

CURRENT EVENTS.

The Nicaraguan affair has ended without war. Viewing it from an entirely new standpoint it is believed that the incarceration of the English representative was incited by the animus of a few ignorant half-breed Catholics, whose zeal for their religion superceded their caution and knowledge of the rights of humanity. England's claim of $75,000 was therefore just; and rather than risk a war with her it would have been cheaper for Uncle Sam to pay the debt, or loan to the Nicaraguan government the money on easy terms, and thus make friends with the intelligent portions of its people with hopes of Americanizing them thereby.

The Pope has decided that hereafter the children of all mixed marriages must be brought up in the Catholic faith. This edict might go down with ignorant Irish and Italians or Hungarians, but hardly with enlightened people, and not at all with Americans. The very fact of issuing such an old-time relic of a one-man power, is enough to make Americans of the order alluded to, despise it or spurn it, and let their children grow up in religious ignorance in consequence. Ecclesiastical gall embitters a man against all kinds of religion, and his children are therefore left to fate—generally resulting in good citizenship.

IN A NUTSHELL.

The *Vossische Zeitung* says in an editoral on England's trouble with Nicaragua:

> In this matter England represents general European interests as well as her own. The Central American Republics have been guilty of repeated acts of lawlessness against foreigners and need a salutary lesson. If the United States claim to extend the Monroe doctrine so as to protect these unruly neighbors, they must also undertake the responsibility of fulfilling their international obligations.

INCONSISTENT HOLINESS.

The Court of Appeals at Franklin, Ky., rendered a decision recently reversing the decision of the Taylor Circuit Court, in which a judgment for $300 had been recovered from the L. & N. Railroad Company for running an excursion train on Sunday. The Court, in reversing the decision of the lower court, holds that the road had the same right to run its trains on Sunday as on any other day.

Before trying to reform the railroads the great mule State should reform its private citizens from their unholy passions, murderous practices, and bibulous habits. No day can be made holy by an unholy people, as the effect will partake of the nature of the cause. Like the creator so the creature.

COMMON-SENSE RELIGION.

An editorial in the *N. Y. World* of recent date, commenting on a future life, says:

> Heaven is not peculiar by reason of wings and harps, but by reason of character. Our destiny will depend not on what we have but on what we are; not on the amount of work we have done for the Lord, but on the motive with which we did it; not on our scholarship or culture or refinement, but on the way in which we have used our opportunities—our talents. If, therefore, we are able to do a great deal, but actually do very little, we have no right to claim an equal reward with him who is able to do only a little, yet honestly does all he can.... Absolute justice requires that our future shall depend on whether we have done much with little or little with much. When we get yonder we shall be astonished to find men and women whom we have relegated to a very different place, and on the lower planes men and women who we had supposed would occupy positions near the throne. If we have large powers we must have a large life; otherwise we merit less than he who has small powers, but who has done what he could do with them.

This reads like Spiritualism masquerading in a Christian disguise. Or is the writer a disguised Spiritualist?

HUMOR IN THE PULPIT.

Some of our Christian clergy are getting funny. Solemnity is giving way to humor. The gods of Jehovah are being displaced by those of Mythology. Instead of being the vicars of Christ they have chosen to be inspired by Satyre.

The following item from Baltimore, under date of April 28th, says:

> Three new ministers were received into the African Methodist Episcopal Conference on probation last night, and Bishop Gaines made an address in which he said: "Treat your wives well. Let them occupy the highest position in your lives. A great many preachers treat other men's wives better than they do their own. Aim high, boys. It is said that if you open your mouth wide God will fill it. He will—with wind. Pay your debts." One of the candidates said he had no debts. "A man who is without debt," replied the bishop, "does not do much business."

But this is mild compared to the following extracts reported by the Martinsville (Ill.) *Planet*, being taken from a sermon preached by Elder Jones at the Christian Church. The "copy chopper" is already cheered by the report, for he puts the following head on it: "Preaching Christ—A Riproaring Sermon—A Good Jacking-up." Then follows the discourse from which the following are cullings:

> The speaker began "He that hath ears let him hear." God gave every man ears to hear, yet some of you old moss-backed skeptics, when God's truth is presented to you, close your ears like a clam shell. Nine out of every ten are born kickers. They kick out God and Christ and the Church, and half of them will kick their wives. It doesn't necessarily take sense to kick. I have seen an old army mule stop a whole wagon train by kicking. I would rather be a balky mule than a skeptic. Some hear everything except God's truth. Self-righteousness and self-esteem have got you, my brother. Why, I got a letter from a preacher to-day who referred to himself seventeen times with a big "I" and to God once, and then with a little "g." These ungodly Christians. No, no, not ungodly Christians, but ungodly Church members. You don't want to quit sinning, though some of you are tapering off—getting there by degrees. Well, let me tell you, you'll taper off toward the big end every time. Did you ever try to shoot off a gun by degrees? Well, it's just as easy to quit sinning by degrees. "Know thyself." Some of you know a great deal more about other people than you do about yourselves. If some of you could see yourselves, and knowing it was your own reflection, you would go and lock the barn-door forthwith. Then there is the uncharitable member. He puts two cents in the hat and swears outside that the meeting cost him seventy-five dollars. Nor can you judge a man by the noise he makes at a prayer meeting. Some pray loudly for the poor widow and orphan, and then go home to a good fire and good meal and leave the poor widow and orphan to freeze and starve. I think there is a hole in hell specially reserved for such Christians. You may think this is strong talk. But it's true, and, like the old woman's plaster, the more you try to pull it off, the faster it sticks.

This takes the palm from Sam Jones, and will, perhaps, awaken him to the necessity of touching on a still higher chord in nature or retire with Talmage to rest on the ruins of the past, contemplating the wrecks made by orthodox sophistries in which much was promised and little effected. Oh! for a hundred thousand such elders to infuse a little truth into a gilded theology that has nothing to recommend it but stately church edifices and fashionable followings, minus the true manna that every aching heart is longing for. Spiritualism, of course, would be the best substitute, but until they awaken to that a little practical preaching in the Churches would not be out of place, and help on towards the true light when it dawns upon a sleeping religious world.

CHRIST'S RESURRECTION.

Rev. Dr. R. Heber Newton again preached upon the resurrection of Jesus Christ. Having acquired some advertising during the week for his first utterances, he apparently announced the fact that the subject would be continued. At least a packed Church greeted him, and late comers had to stand. While he was not as bold as on the first occasion and assented to the creeds, he claims to have a right to construe their language for himself. However, the gist of his sermon smacks strongly after a belief in temporary materialization as the following quotation shows:

> These appearances of Jesus conform, further, to what we know, or are led to believe as probable, of the future life in its psychological conditions. The identity of the risen Jesus with the Jesus of Nazareth is unmistakable. His very voice betrays Him to Mary. His concern to teach the disciples on their way to Emmaus betokens the old Master. His tenderness to Peter is the very spirit which drew their hearts to Him in the flesh.

Other preachers, of course, took up the refrain, it having now become a fad. Some took occasion to rap the spiritualistic theory of a spirit body or astral, and stuck to the old-fogy idea of a fleshy resurrection—that by some hocus pocus the Lord God glorified the old carcass into a "celestial, immortal, and incorruptible one."

Others undertook to rap Dr. Newton to gain a little orthodox sympathy or glory for themselves—taking on a sort of pharisaical hue in which Dr. Newton was mirrowed as a reincarnation of Jesus rather than as a Judas, as some of the "divines" tried to portray him. Ah, the rarity of Christian charity—despoiled by cant and pulpit rant.

THE LATEST.

The Rev. R. Heber Newton, at All Soul's Church, New York City, last Sunday was more explicit in his explanation of his idea of resurrection than heretofore. He said:

> It seems to me as an essential thought of the life beyond that we shall conceive of a bodily existence after death. Nature knows no bodiless existence. More or less fine the matter composing the forms, but matter of some sort or other there is clothing every living thing. We may be sure that the dead, living still, live not merely in some disembodied existence. They have bodies of their own, though our eyes may not ordinarily see them. This is clear in the story of the rising Jesus.

In Higher Realms.

This little volume of 240 pages presents a descriptive philosophy of the spiritual world, beginning with the transition of a spirit and following him through a series of adventures and experiences, which finally open his mind to the real needs of his soul to become happy and powerful. It outlines the beyond in practical illustration, telling of the conditions, emotions, and sensations of spirits, and locating the hells and heavens (so-called spheres) of the spirit world. Throughout the whole run the teachings of Modern Spiritualism, which makes the book an excellent one to place in the hands of investigators. Every household should have one. Price only 25 cents. For sale at this office.

The Publishers.

Exeter, N. H.

"United we stand, divided we fall."

Do Spiritualists understand the above as they should? Do they realize or comprehend its meaning fully? Are we not besieged on every hand by monopolistic tyranny?

Legislatures drawing, and, methinks, as slyly as the spider weaves its web, lines about us which at each pull drag us down one step more from the rocky steep up which we endeavor to climb—one more nearer to the desired goal for which they are constantly striving. In many cases so small is the advance that some of our brethren may think it is too trifling to take notice of, yet let me tell you that our enemies are wide awake and striving each year with untiring zeal to cut us deeper, until, as sure as the interweaving of the tiny thread of the cunning spider makes the entire web so strong that the unsuspecting fly is caught fast in its meshes, our people who believe in the freedom of speech, the liberty of the American populace, as held forth in the constitution of our country, will be *State law ridden* from the rights visited upon them by their forefathers—an inheritance justly their own, belonging to each and every citizen of this, "Uncle Sam's" broad domain.

In old Massachusetts the people of liberal mind are awakening to this wholesale onslaught of our common rights, and will not sleep except upon their arms, as it were, but are ready to try to baffle every advance of the foe.

Ought not Spiritualists who understand about the persecutions, etc., which are being heaped upon us, those who have the means at their command, and can give very material aid, attach more importance to our N. S. A.? Is it not by united action, by concentrated effort that we shall force recognition from the common people? When scientists like Wallace and others have proven that our philosophy is *true*, and that our organization, whose headquarters are at Washington, has come to stay, will not the people of fairly liberal minds concede that we are not all cranks, liars, humbugs, and devils? "In unity there is strength." Then let us have unity in every sense of the word.

All healers should each year gather certificates from all patients whom they have helped or cured, and flood the legislatures with them, and by such united stand behead, if possible, at least *one* hydra-headed monster.

Dr. F. L. Robinson.

Houston, Tex.

The Houston *Post* of April 22d gave us a column and a half synopsis of an address at Odd Fellows' Hall on the afternoon of the 21st, by Mrs. L. A. Hinsdale, our State lecturer. Questions were tendered on tags by the audience. My question was, "I believe the Bible maintains Spiritualism; am I right?" She answered, that question would be discussed at her 8 p. m. lecture.

The night of the 21st she addressed a crowed house of hundreds of eager listeners for about two hours. No dark tint was cast on any religious sect whatever. The subject, "Spiritualism proved by the Bible." She portrayed the alliances and evidences in a most beautiful and successful manner, much to the admiration of the audience.

I am rejoiced to know that our State has so able a lecturer on the rostrum as Mrs. L. A. Hinsdale. We are also pleased to know that Houston is blessed with a wonderful medium—a mere child. In the cabinet and out comes a stellar host of spirit forms, bright and intelligent, with greeting for friends, etc. They are of apparently different ages and heights, and some we recognize that appear from other mediums. The little medium is Susie Smith, only thirteen years old, very sedate, nonloquacious, and of melancholy temperament.

W. T. B. Butler.

Last week I wrote, giving an account of Mrs. Gilman's seance, held here the 22d ult., in which I said it was the most extraordinary materializing seance that I had ever seen. Since then I engaged her for a special seance; no one to be present but her and myself, and the result was most astonishing, far exceeding even the first.

In all the history of the past I do not believe that such materializations ever occurred equaling this. There was an unusually good light in the room. Soon after the medium took her seat in the cabinet old friends and relatives that had long since passed away began to come out as natural as when in the flesh. They walked about the room at their leisure, and conversed with me freely in a distinct and audible voice; shaking hands, taking hold of me vigorously, and conversing freely about old times and family affairs, and seemed in no hurry to retire. I had at first one, two, and finally three forms, well defined and recognized, and all at once began conversing with me at the same time. One lady came out and escorted me to the furtherest end of the room, where there were two chairs, and we both seated ourselves and chatted at leisure for some time. My wife and daughter both came out together, took hold of me in the fondest manner, talking to me all the while, and walking with me at leisure all about the room, and, finally, my wife took my arm, went to the door that led out of the seance-room into the parlor, unbolted the door, and we went into the parlor where there was a lamp burning, and we walked all about the room, conversing, and, finally, returned the way we came. My father and mother both came out and conversed with me in a most affectionate manner. While standing in front of the seance-room I heard a voice behind me, and I turned around to see what it was, and beheld my wife's sister sitting in a chair about the middle of the room, laughing at the joke she was playing off on me. I asked her how she passed and got behind me without my seeing her. She said she materialized out in the middle of the room behind me.

Now comes a most remarkable statement. A man came out and took hold of me in a most earnest manner, saying that he was a certain millionaire, who died last year. I asked him what his condition was in the spirit world. He said that it was bad, and that it would take him a long time to outlive it; that he ought to have been more charitable while living; that though he was worth his millions then he was very poor and unhappy now.

But I do not feel that I have told half of what occurred, nor have I been able to do justice to the scene by a great deal. If I had any doubts as to the future life left, this seance swept the last particle of them away. I feel now that I know it to be true.

W. Harral.

MISS ABBY A. JUDSON

Has taken two or three rooms in Worcester, Mass., in order to secure a quiet resting-place between her public engagements. She has a lock-box at the Worcester post office, and can be reached quickly by addressing her there, though her Cincinnati, O., address holds good. As she has an invalid brother in Worcester whom she desires to see every week or two, she can not make engagements with societies during the coming season for more than two consecutive Sundays, unless the place be so near Worcester as to enable her to return home in the middle of the month. Her frequent visits are a benefit to her suffering brother; he is not likely to remain many years on the earth plane; and she is inexpressibly grateful to the guiding angels that they have so ordered his condition and her own pathway as to enable her to be a comfort to him in the last years of his long and distressful life.

Abby A. Judson.

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Enclose photograph for sitting, which will be returned.
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Works and Prophecies at Lily Dale.

The breezes that whisper in the grove at Lily Dale are fragrant with prophecies of Summer, and opulent with suggestive memories. It is the Eden Dale of America, fresh and sweet with tropical blooms from summerland and rippling melodies echoing from the isles of the long ago, and stirring spiritual emotions in the awakening life of the year. On Sunday—April 28th—we jubileted again at Library Hall, and the "soul of things" bore testimony to the life beyond the clouds. The choir, consisting of Prof. B. H. Bowen, L. W. Purple, Miss Libbie Turner, and Miss Maggie Champlain in the afternoon (and in the evening Mrs. Mina Seymour added her sweet voice to the harmonies), sang in the most exquisite style, and inspiring spirit, to the edification and enthusiastic delight of the large audience. Such musical talent are a whole meeting of themselves and the speaker may sleep, or ride in the woods, without detracting much from the interest and pleasure of the audience. Brother Bovee presided with dignity, and grace, and "all went merry as a marriage bell." The evening was spicy with discussions of various questions prepared by members of the society. Mrs. Bowers proposed the question, "Why are chemicals necessary in materialization?" On this I only heard Mrs. Seymour's address. She held that all bad habits of body are obtruded into mediumistic phenomena. Tobacco and vile drinks and all uncleanness are tangibly present in the psychic atmosphere, if they are a part of the medium's life, or dominant in the circle. The question "Does the spirit ever leave the body before death?" evoked some spicy sparring and a variety of opinion. Mrs. Chaney and Mrs. Seymour insisted that they knew from experience that it does.

They claimed that they had been off on journeys, and even been recognized while the body remained quiet in its home corner. Mrs. J. E. Hyde thought there might be a chance for doubt, and that our powers are so varied and subtile in many ways that we may not be quite sure as to many things that seem very real. Thought transference covers a good deal of undeveloped territory, and may be responsible for much that is assigned to other causes. Mrs. Chainey thought her spirit (and presumably the same for all of us) resides in the spirit world now, and uses the body when it suits its convenience, goes and comes at leisure, and is in no way limited by our organic conditions.

But I can not report this interesting session. It was amusing, educational, and full of life and social interchange.

The coming camp season already has its heralds in the air, and its voices stir in the lives of the people. The budding greenery and grassy carpets that lie among the arbors are inspiring object lessons, and the limpid lake laughs in many voices as the shadows of the distant hills and starry canopy unroll their twilight banners, and worlds unseen marshal their silent armies for the works of love and revelations of truth that beckon us toward Cassadaga Camp for the summer of 1895.

Lyman C. Howe.

Fredonia, N. Y., May 2, 1895.

Heresy; or Led to the Light.

A STORY OF EVANGELICAL REVIVALS, FREE-THOUGHT, AND SPIRITUALISM.

When the story of Led to the Light was being published in the columns of the Light of Truth some two years ago, great interest was awakened, and the constant inquiry was, if it would be issued in a book form. A large list of names of subscribers were sent in, unsolicited, of those willing to take from one to a dozen copies. The times seemed to be unpropitious for the issue, and it has been delayed.

Arrangements have now been completed, and it will be published about May 15th, in a form *that will be acceptable to the reader. It will make over 200 pages, pamphlet, and the price will be 25 cents; five copies for $1, sent post-paid.*

To the readers of the Light of Truth it will need no comment. It is for Protestantism what the *Secrets of the Convent* is to Catholicism, and may be used in missionary work, as the "Convent" has been so largely.

The evolution of an honest minister of the gospel to the heights of Spiritualism, and his carrying his Church with him; the methods and philosophy of evangelical "revivals," and morality engendered; the exposition of the great facts of Spiritualism form the design of the story.

Those who feel an interest in circulating the book will confer a favor by ordering at once.

Silver may be safely sent in letter. Send subscriptions to Hudson Tuttle, Berlin Heights, Ohio. Wholesale and retail by the Light of Truth.

Chicago, Ill.

The First Spiritual society of the South Side celebrated the forty-seventh anniversary at their Church, Unity Hall, 77 Thirty-first street, on Sunday, March 31st, in a most enjoyable manner, and with a long and varied program, which was greeted at each session by large and enthusiastic and appreciative audiences. Services began at 11 a. m., when Mr. William Blair conducted the conference meeting. The hall was beautifully decorated by the Ladies' Aid, who received much praise for their work.

Afternoon services began with an invocation by Mrs. Ada Foye, followed by brief remarks from Mr. William Blair and Mr. Harry Dalton. Mrs. Edith E. Nickless, under control, then performed the beautiful and impressive ceremony, of installing Mrs. Ada Foye as paster of our society for the year, commencing April 1st. The charge by Mrs. Nickless and the response by Mrs. Foye were both given in beautiful and well-chosen words, and the ceremony was one never to be forgotten by those fortunate enough to be present. Then followed a seance for tests and messages by Mrs. Foye, during which it was pleasing to note that many Spiritualists, as well as skeptics, received beautiful messages, an occurrence so rare as to be worthy of mention.

The music was a feature of the entire day, and the solos by the Misses Luella and Olive Langel and instrumental pieces by the Cox Brothers received very appreciative applause. In the evening Mrs. Edith E. R. Nickless gave the invocation and followed with a brief speech, after which Mrs. Ada Foye delivered the anniversary address, giving the origin, rise, and progress of Modern Spiritualism in clear, beautiful, practical words that were frequently interrupted and greeted at the close with applause. Mr. John Slater, being unexpectedly present, was invited to the platform, and after a few remarks gave some fine tests in his own peculiar way. The benediction by Mrs. Foye brought the services to a close, and so ended one of the most successful and enjoyable anniversaries ever held on the South Side. With Mrs. Foye as our paster, and the society in a flourishing condition, the prospects are bright for a successful year's work ahead for the First Spiritual Society of the South Side.

Corr. Sec'y.

Epworth League, Chattanooga.

The route to Chattanooga over the Louisville and Nashville Railroad is via Mammoth Cave, America's Greatest Natural Wonder. Specially low rates made for hotel and Cave fees to holders of Epworth League tickets. Through Nashville, the location of the Vanderbilt University, the pride of the Methodist Church, and along the line between Nashville and Chattanooga where many of the famous battles of the war were fought. Send for maps of the route from Cincinnati, Louisville, Evansville, and St. Louis, and particulars as to rates, etc., to C. P. Atmore, General Passenger Agent, Louisville, Ky., or Jackson Smith, D. P. A., Cincinnati. O.
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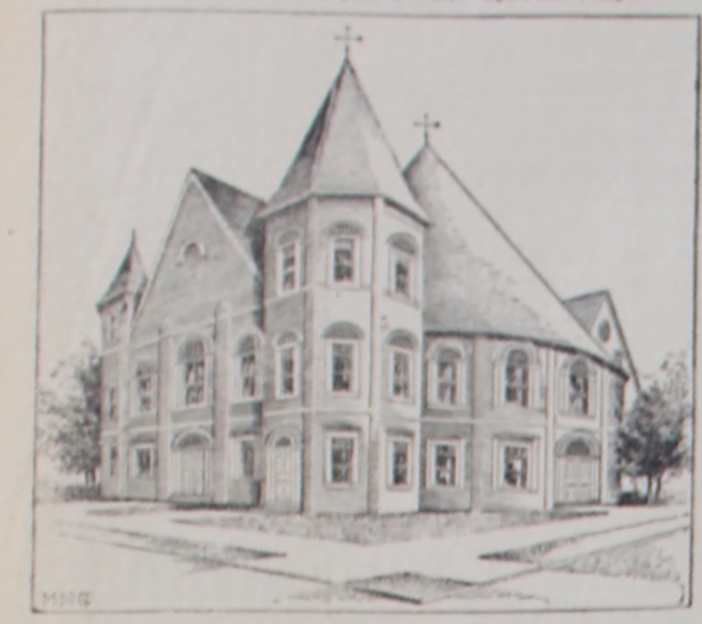
Buffalo, N. Y.—New Spiritual Temple.


THE NEW SPIRITUAL TEMPLE AT BUFFALO, N. Y.

If we may judge by numbers, the meetings for the past month of the First Spiritual Society of Buffalo, N. Y., under the guidance of Mrs. A. M. Glading, have been a grand success; for we had overflowing meetings during the time she was here. The lady terminated her engagement with us Sunday, the 28th ult. During May, Lyman C. Howe will be with us.

The society henceforth will hold its meetings in the New Spiritual Temple (herewith presented), corner of Jersey and Prospect avenues, erected by the Woman's Progressive Union, who purchased a lot valued at $8,000, and have erected a brick structure which, when finished, will cost about $10,000. They have so far completed the building with the aid of our noble-hearted sister, Mrs. J. H. R. Matteson. The meetings of the Union as well as those of the First Spiritual Society will be held therein. From May 6th to the 11th the ladies held their annual fair in the Temple for the benefit of the Union, at which they hoped of relieving themselves of a part of their indebtedness. As the ladies who constitute the Union are what their name implies, "Progressive," and firm believers in the power of spirit, they see nothing but success in the enterprise, and believe that the many generous-hearted friends to be found in the ranks of Spiritualism will render material assistance to this noble cause. We also trust that many who are able to assist us financially, will do so by forwarding donations to Mrs. J. H. R. Matteson, 248 North Division street, Buffalo, N. Y., and receive the grateful acknowledgment of the Woman's Progressive Union.

J. JOHNSTON.

Orion Camp-Meeting.

The Thirteenth Annual Camp-Meeting at Orion, Mich., will be held at Island Park, commencing Saturday, June 1st, and closing June 17th, including three Sundays.

Among the mediums engaged are James Riley, materializing; W. A. Mansfield, independent slate-writer; Augusta Ferris, trumpet and independent slate-writing; Mr. Cooper, test medium, and others. Also platform tests given. The program is as follows:

Saturday, June 1, 2 P. M.—Conference.

Sunday, June 2, 10.30 A. M.—Address of welcome by presiding officer, O. S. Burgess; response by Mrs. A. E. Sheets. 2 P. M.—D. P. Dewey, tests.

Monday, June 3, 9.30 A. M.—Song service; short addresses. 2 P. M.—Mrs. Sheets, tests.

Tuesday, June 4, 9.30 A. M.—Conference; Mrs. A. E. Sheets. 2 P. M.—D. P. Dewey, tests.

Wednesday, June 5, 9.30 A. M.—Song service; short addresses; tests by Mrs. Augusta Ferris. 2 P. M.—Mrs. A. E. Sheets, tests.

Thursday, June 6, Memorial Day.—Mrs. Anna L. Robinson, Mrs. A. E. Sheets, Mrs. Hopkins, and others.

Friday, June 7, 9 A. M.—Business meeting; all members requested to be present. 10.30 A. M.—Mrs. Martha Root, of Bay City. 1.30 P. M.—Song service. 2 P. M.—Mrs. A. L. Robinson.

Saturday, June 8, 9.30 A. M.—Conference. 10.30 A. M.—Mrs. Robinson. 2 P. M.—Mrs. Martha Root. 7.30 P. M.—Social with program.

Sunday, June 9, Woman Suffrage, 10.30 A. M.—D. P. Dewey; tests by Mrs. Robinson. 2 P. M.—Address by Mrs. M. A. Root; tests by Mrs. Ferris.

Monday, June 10, 10 A. M.—Song service. 10.30 A. M.—Mrs. Martha Root; tests by Mrs. Ferris. 2 P. M.—Mrs. Root; tests by Mrs. Robinson.

Tuesday, June 11, 9.30 A. M.—Conference. 10.30 A. M.—Mrs. Hopkins. 2 P. M.—Mrs. Anna L. Robinson; tests by others.

Wednesday, June 12, 9.30 A. M.—Conference; Mrs. Hopkins. 1.30 P. M.—Song service; 2 P. M.—Mrs. Robinson, tests.

Thursday, June 13, 10.30 A. M.—Short talk; tests. 2 P. M.—Mrs. Anna L. Robinson; tests by others.

Friday, June 14, 9.30 A. M.—Conference. 10.30 A. M.—Supplied. 2 P. M.—Mrs. Robinson. 7.30 P. M.—Literary and musical entertainment.

Saturday, June 15, 10 A. M.—Song service; 10.30 A. M.—Mrs. Robinson, tests. 2 P. M.—L. V. Moulton.

Sunday, June 16, 10.30 A. M.—L. V. Moulton. 2 P. M.—L. V. Moulton.

O. S. BURGESS, Pres.
MRS. S. E. HUDSON, Sec.

Lynn, Mass.

The Spiritualists of Lynn held interesting services Sunday before last, at 33 Summer street. At 2.30 a fine audience greeted the medium. Services opened with a service of song, led by Prof. Pierce. Mrs. J. P. Hayes presided at the piano. Capt. Jonas Balcom presided. Mrs. Dr. Dowland gave an invocation and interesting remarks on "Organization and the Duty of Spiritualists." Mrs. L. A. Prentiss' control, Morning Dew, gave a large number of tests and communications, all said to be correct. Mrs. Mary A. Charter, of Boston, made excellent remarks and tests. Dr. Louis Freedman, of Australia, gave very interesting remarks. At 7.30 the hall was filled. President T. H. B. James presided. Rev. T. F. Smith gave an invocation. Then there was a grand discussion between Rev. Edward Fales, of Winthorp, and Rev. T. F. Smith. Subject: "Does the Bible Teach Spiritualism as It Is Taught by the Spiritualists of To-day;" also, "Is Man Conscious After Death." The subjects were handled in a fair, able, and masterly manner by each speaker. Each quoted many passages from the Bible, which were very interesting and instructive, and well received by the large audience.

At the spiritualistic seance, Tuesday evening, at 120 Market street, a crowded house gave a cheerful welcome to the spiritualistic workers who were present to participate in the exercises. Prof. E. F. Pierce, of Boston, and Dr. Louis Freedman, of Australia, rendered fine selections. The President, Mrs. Dr. Dowland, gave an invocation and a brief speech of welcome, followed by interesting remarks on spiritual facts, which made all feel at home. Mrs. L. A. Prentiss' control, Morning Dew, gave many tests and messages, which were all recognized. Mrs. L. M. Cook's control gave excellent tests and communications, closing with an improvised poem. Dr. Louis Freedman responded to the call of the President with remarks replete with the spirit of love and harmony. He also gave spiritual readings and medical diagnosis. J.

London, Eng.

England, too, celebrated the Anniversary of Modern Spiritualism—the 47th having been commemorated at Cavendish Rooms, Mortimer street, W. It was a great gathering, as we cull from *The Two Worlds*. "Beautifully decorated with their handsome mirrors, electric lights, and artistic furnishing, the rooms presented a brilliant spectacle, while the handsome toilet of the ladies, sufficiently relieved by the conventional evening dress of the sterner sex, added a further charm to the artistic whole."

Mr. J. J. Morse, chairman of the society, welcomed the guests, and Miss Florence Morse recited and sang admirably. Many others contributed to the entertainment of the guests, but the aforenamed are perhaps the only ones known to American readers. The celebration, says our honored contemporary, was a success in every respect.

Louisville, Ky.

Mrs. Ropp, trumpet and test medium, has again favored us with a visit of two weeks. This last visit of Mrs. Ropp has been peculiarly fruitful of results in convincing certain honest doubters of the better class of the reality of spirit intercourse with mortals.

Her trumpet controls are more distinct and clear in utterance than any I have ever heard, while the startling consciousness of having a spirit converse with one as mortals converse with each other, independently, has given many here much to think about, or as a sharp investigator recently remarked: "It is simply wonderful; I have never witnessed anything like it, and I am now fully satisfied." A. H. S.

The First Spiritual Church of Louisville, Ky., at its annual meeting held May 5th, elected the following officers for the ensuing year: J. H. Wilson, Pres.; Mrs. Fannie Jones, Vice-Pres.; Wm. H. Stiglitz, Rec. and Cor. Sec.; Thos. McAboy, Financial Sec.; Mrs. T. C. Wilson, Treas.; Chas. Hostetter, Mrs. Mary Marshall, and Mrs. Elizabeth S. Cain, Trustees; Mrs. Mary L. McAboy, Librarian; Mrs. Mary Jewell, Organist; J. H. McAboy and James. A. Taylor, Ushers. Rev. Dr. Mary A. Gebauer will remain with us several weeks yet, as she is meeting with great success, and attracting large audiences.—Wm. H. Stiglitz, Sec.

Minneapolis, Minn.

A new camp-meeting stock association has been formed to take the place of the Northwestern Spiritualist Association. It has been incorporated and chartered by the State with a capital stock of $10,000. Enough stock has been subscribed to insure its success, and the officers elected are business men and men of means, all but one, I believe, owning their own homes, and at least two are worth $50,000. Dr. Aspinwall, President; M. S. Mack, 1st Vice-President; O. B. Underhill, 2d Vice-President; Mrs. Lepper, 3d Vice-President; Merrill Ryder, 4th Vice-President; A. F. Brown, Secretary; H. E. Lepper, Treasurer.

The camp will be held during the month of July, and we desire to have all phases of mediumship represented on the ground, and would be glad to hear from all good mediums. They will receive attention and assistance from the officers, and their visit made pleasant, and I have no doubt profitable, as the camp is located midway between the cities of St. Paul and Minneapolis, with a population of nearly half a million, and a five-cent ride to either city. We have visitors from Minnesota, Iowa, Wisconsin, North and South Dakota, Kansas, Nebraska, and the Canadas, and should have with proper management the largest spiritual camp-meeting in the country. Correspondence is solicited from both speakers and mediums, so that we can advertise those who will be here on the program.

S. N. ASPINWALL, Pres't.
ALLEN F. BROWN, Sec'y.

2433 Fifth avenue, South, Minneapolis, Minn.

Hastings, Mich.

Dr. D. Winegarden writes: I have been lecturing for the First Spiritualist Society of Hastings for the past four weeks; will also lecture for them next Sunday. They have a nice society and a few earnest workers.

Brother H. Bailey goes to Bowen's Mill next Sunday to lecture. His amiable wife will accompany him and give tests.

During my first visit to Hastings I was somewhat surprised to see a Baptist minister arise and pronounce Spiritualism as the work of the devil. He acted more like a rowdy than a divine. He had two more with him, all leaving at once, and when they went out they paused at the door and clapped their hands. Then the reverend went to one of his members that night and told what he had done, in a boasting manner. Said he, "I went to that hell hole, the Spiritualist den, and the very prince of devils was there, and he had the impudence to open his meeting by singing our hymns." He also declared that he broke the meeting up and drove the devil out. Well, he and his company were all that went out, and our meeting went on, and was a success.

I sent the Rev. Hauser a challenge for a debate on the subject, whether Spiritualism was a satanic delusion or not. Also agreed to take the Bible for evidence on both sides, but he is mum, and the good work of Spiritualism goes on.

Cheap Books.

The cheap book contagion has struck Moses Hull, and he authorizes us to reduce the price of his books as follows:

"Question Settled and the Contrast," in cloth, from $1 to 75 cents, in paper from 60 to 35 cents; "Wayside Jottings" from $1 to 75 cents; "John Brown, the Medium of the Rockies," to 35 cents.

He also informs us that there are only a few copies of the "Question Settled and the Contrast," and they never will be issued again in their present form. Those wishing these books should send in now while the supply lasts. At these prices these books should be scattered by the hundred.

We may state, as a profound secret, that Mr. Hull intends to remodel and combine the "Question Settled" and "Contrast" in the future and bring them out as one volume. It has been said that these two books have made more converts to Spiritualism than any other two books ever written.

NOTES FROM ALL POINTS.

Marlboro, Tex.—Mrs. Abbie N. Burnham, of Boston, spoke for our Ladies' Progressive Society April 21st. Mrs. Burnham is an eloquent and interesting speaker. We hope to have her with us again. At close of lecture she gave several marked tests.—B. W. Belcher.

Baldwinsville, N. Y.—Members of our society were satisfactorily entertained two evenings recently by physical manifestations, given through the mediumship of D. B. Jimerson, Indian physical medium, who has wonderful powers in that line. His independent slate-writing, also answers to sealed questions were something marvelous. I would recommend him to societies as one worthy of patronage.—Alice Eggleston, Sec'y.

St. Johns, Mich.—I wish to say to you that the Haslet Park Camp-Meeting Association is not deserted. The stockholders have elected new trustees to fill vacancies, their officers are elected, and the following list of speakers are engaged for the August camp-meeting: Anna L. Robinson, Oscar A. Edgerly, L. V. Moulton, Moses Hull, Jennie Hagan Jackson, Allen T. Brown, and others. Meeting to commence August 1st and continue five Sundays, or to September 2, 1895.—I. D. Richmond, Sec'y.

Ft. Scott, Kas.—T. A. Thompson writes: "It is my purpose to do what I can in the advocacy of Spiritualism upon the public rostrum, by giving a free public lecture where invited to do so, only asking expenses to reach appointments and entertainments. I intend to remain here till the last of July, and then return to Ohio to spend the winter. Any society desiring a lecturer in this vicinity before August 1st, or in Northern Ohio after August 20th, by addressing me here will receive attention. I wish to visit camp-meetings during August. My address here is 124 South Morgan street."

Lansing, Mich.

A pleasant social event was observed Wednesday evening, April 30th, at the home of Mr. and Mrs. I. J. Merrill, Ceader street, who tendered Mrs. H. N. Read a reception before the departure of herself and family for New York City, where they will now reside for a few years, and from whence they came on coming to Michigan, where they have lived for eight years except fifteen months spent in California. Mrs. Read has been an efficient, progressive, and practical worker in all her efforts for reform and society work, and we shall miss her greatly. The larger number of guests in attendance were members of the "Magi," Mrs. Read being a student of that order. Mr. A. J. Champion, the leader of the movement in this State, made a brief address fitting the occasion. Prof. Walker rendered a few violin selections with the touch and sympathy of a master. A few words were offered by the writer of appreciation of the friends about to leave us. Mrs. Read responded to the expressions of friendship she received on this occasion, as well as others of like nature since her sojourn here. Delicious refreshments were served, a general good time, hand shaking occurred, somewhat saddened by the thought of parting, but rejoicing that distance can be annihilated in spirit and thought.

Mrs. Read and son, Dr. E. A. Read, her sister and husband, Mr. and Mrs. M. F. Merrett, left for the East Wednesday, May 1st. We hope to meet them all again. EFFIE F. JOSSELYN.

Toledo, Ohio.

The First Society of Spiritualists, Toledo, O., have had during the month of April Mrs. Celia M. Nickerson, of Buffalo, N. Y. Mrs. Nickerson is one of the finest inspirational lecturers on the spiritual platform. The teachings which her guides give open wide the avenues of understanding as to the future problem of life, making plain in solving the mystified teachings of past form and creeds, reaching more to the ultimate of future existence. No one should miss the opportunity of questioning elevated and higher intelligences of the knowledge and growth they can give of their experiences in the lives to comes. We of the earth earthy must cultivate the soil of activity and reach out to grow into the awakening power of intelligence, therefore better fitted to take up the duties in this life to build upon the life in futurity.

We, as a society, appreciate the teachings given through Mrs. Nickerson, and hope at some future time to have the pleasure of her inspiration again. A cultured and refined lady, we are pleased to encourage her and give just tribute to her and her controlling intelligences.

Our society stands upon a good foundation, and we hope to see it sustained by its tried and true workers. Our city having an ordinance that physical mediumship can not be exercised without paying license of one hundred dollars, has shut us off from the phenomena of spiritual truths. Mediums of that phase have no chance to demonstrate the physical side of returning intelligences. DR. WEYANT, Cor. Sec.

New Orleans, La.

Justice to good mediums is due. F. Cordon White, the celebrated test medium, has just closed a very successful two months' engagement here. His meetings have been attended by the intelligent investigators of this community, and the wonderful amount of good he has done can not be prophesied. He has given a number of clear-cut tests, and many persons who came to hear him through curiosity have become earnest investigators.

Mr White has made many warm friends here this winter, and many more than he did last winter when he was a perfect stranger in the community, and there are thousands who will watch for the month of March, 1896, when he is engaged to be here again. His friendly manner has made friends for him that he would never have made last winter, situated as he was.

During his stay here he has been largely instrumental in making two benefits to the association very interesting, he having given through his reliable controls many tests at both anniversary and entertainments especially given for the association's benefit. I trust he will be appreciated by those he may meet as much as he deserves. B. B. PEGRAM.

St. Louis, Mo.

Large and appreciative audience of intelligent strangers and Spiritualists greeted Rev. J. C. F. Grumbine's return engagement to this city.

A children's lyceum was organized under the inspiration of that grand worker for the cause of Spiritualism, Captain Brown. The society regretted Mr. Grumbine's inability to occupy the rostrum during May, owing to an engagement at Rochester, Ind. The class work of Mr. Grumbine in psychometry was a great success, five being developed in two weeks, showing remarkable clairvoyance. The society here presented Mr. Grumbine, Sunday, April 28th, with a beautiful gold badge, as a token of esteem and appreciation for his rostrum and class work and as a minister of the truth of Spiritualism. He was also elected as an honorary member of the Ladies' Aid Society. Captain Brown made the address on that occasion. CORR.

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Donation of funds to build a Mediums' Home at that camp is requested. Send remittances, and for further particulars address,

FRANK WALKER, Sec'y Hamburgh, N. Y.

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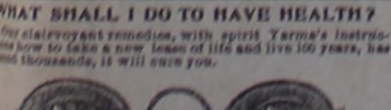

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GRAPHOLOGICAL READINGS.

CHARLES C. BOWEN, ILL., is sociable, free-hearted, and frank—sometimes too frank, for he is apt to say things which cut very deeply, but he does not give expression to his feelings with any intention of offending; it is "his way"; as a boy he was, no doubt, full of pranks and tricks, and constantly got himself into "scrapes," but he generally came out ahead; he still carries about him that peculiar trait of boyishness, and is one who will not grow old at all; I see nothing objectionable in his nature, except that he has not full control of himself when he is angry, and a disposition to be unforgiving; he is one who believes that the majority of men are all right, but he has not much confidence in so-called "angels"; as a business man he is well liked, but he could never become a great financier; he makes friends wherever he goes.

LUCINDA S. D., LOWELL, MASS.—This person is one who would at first impress people that she possessed but little feeling and sympathy, but the opposite is the truth; she has too much sympathy, and allows herself to worry unnecessarily; she is very conscientious, and believes in being strict yet kind; the frivolities of modern times cause her much anguish of heart, and whenever she hears of a wrong deed or an erroneous step, especially if committed by any one in her immediate family or neighborhood, she grieves and sighs; she tries to judge people aright, but makes mistakes sometimes in her estimate of men or women, and is too prone to condemn without sufficient evidence; she has evidently known sorrow and disappointment, and her true nature has never had opportunity to properly unfold.

ERNESTINE R., GENESEO, N. Y., is inclined to be careless in little things, and is too apt to put off important events; she lives in the present, and cares very little for the future; she dislikes exceedingly to apply herself very closely to work, yet she is by no means indifferent to labor of any kind if her interests are aroused; she is generous and affectionate toward those to whom she is drawn, but people whom she dislikes she passes by without notice; she can make herself agreeable, and can also create feelings of unpleasantness by her sarcasm; her likes and dislikes are very strong, and it is sometimes hard for her to keep from expressing herself; she loves nature, music, lively companions, and books; generally speaking, her's is a good character.

J. C. W., PITTSBURG, PA.—If this correspondent, who says he is a boy of thirteen, will send me his address and photograph, I will write him a fuller reading than I can now give. His penmanship denotes an unusual character, and I should be pleased to give him a physiognomical delineation also. I will say right here that photographs reveal the characteristics of people quite as clearly as their penmanship, especially of children whose handwriting is yet unsettled. So far as I am able to judge of the specimen which J. C. W. sends, I should say that he has the making of a man of distinction, his mental powers being far beyond the ordinary, and his soul qualities of the best.

D. B., CLEVELAND, O.—This person has never yet realized his full powers, and he is constantly yearning for something which he can not define; it seems to him as if he were cramped and deprived of freedom. Circumstances in life have made him suspicious of people, and unless he is positive of the attitude of the person with whom he comes in contact, he is likely to distrust him; he is studious in his habits, elevated in his tastes, and methodical in business; he is self-assertive, positive, kind, and broad-minded.

A. W. W., NEW YORK CITY.—If there is anything of interest going on within reaching distance, this person will be there if he is compelled to walk; he is not one who will allow circumstances to rule him, and he fully believes that each man carves out his own fortunes; he likes luxurious surroundings and agreeable people; he is a deeper thinker than the average man, yet no one would judge him to be so at first glance; he is one who "grows better" after acquaintance; he is strong in his affections and firm in his convictions; in business he is steady and reliable, prompt and attentive.

R. J. P., FARMINGTON, MASS.— Sometimes thoughts come to this person which he can not express, and if he could reproduce the pictures that come to his vision, he would have a gallery that would eclipse that of the Metropolitan Museum of Art, New York; besides his vivid imagination, he possesses a sensitive organization that makes him feel the distresses afflicting those whom he meets; he is a cheery fellow, and likes good companions; he is somewhat impractical and self-conceited, but is well-intentioned.

J. G. R., ALLIANCE, O.—Here we have a person who is extremely particular in everything he does; he is slow to anger, but when once aroused he is quite overcome; however, ordinary things or events do not disturb him; it is only when the interests of society are at stake that he becomes ruffled. He believes thoroughly in progress and reform, but does not think that either can be attained without work; he is a good person to have around, for he always has something to say of interest to everybody; there is no hypocrisy about him, and his only weakness is an inclination to let people run over him.

MRS. S. T. D., HOPEDALE, MASS.—Were there more women like this person in the world, I think we would be happier. She is strong mentally and morally, and wields a mighty influence for good; not a word need be said by her to make herself felt, for her mental powers are so well balanced, and her spiritual insight is so clear, that her presence in a room is sufficient to calm a whole assembly; she is thoughtful of others, charitable, warm-hearted, and generous; if she errs at all, it is on the side of judgment, and never from any selfish motive.

VERIFICATIONS.

To the Editor of LIGHT OF TRUTH.

DEAR SIR: Please permit me to acknowledge the correctness of Mr. Hawkins' graphological reading of my character, known only by my writing him a short note. It is a most wonderful gift he has. I can not conceive how he gets his information, unless by spirit impression; anyway he was most wonderfully correct. It was in the April 13th issue. I would ask him to accept my thanks. GEO. MADDOCKS.

41 Tone street, Hamilton, Ontario.

THE INTELLIGENCE OF ANIMALS.

Color Dependent on Light Vibrations in the Eye.

Sir John Lubbock, the English banker and biologist, delivered an interesting address on "The Senses and Intelligence of Animals" in London recently, in which he said that the subject is one about which very little is known. It is often said, for instance, that the dog is very wise and clever; but there is much doubt as to whether a dog could realize such a simple arithmetical calculation as that two and two make four. The fact that we have hitherto tried to teach animals rather than to learn from them—to convey our ideas rather than to devise any language or code of signals by means of which they might communicate theirs to us—is largely responsible for the narrow limitations of our knowledge of animals. It has occurred to him that the method devised by Dr. Howe in teaching Laura Bridgman—who was blind, deaf, and dumb—might be adopted in the case of dogs. He has tried it with a dog, Van, who has been successfully taught to call attention to its common and simple needs by picking out cards bearing certain words, such as "food," "water," "tea," and "door." A three months' experiment in teaching the same dog to pick up and bring the duplicates of cards having distinctive colors or marks proved unsuccessful, however.

As to the senses of the lower animals, he always felt a great longing to know how the world appeared to other beings; and on this question our knowledge is extremely defective. It is still a doubtful point whether ants can hear. He has tried with a great variety of sounds, but they never gave the slightest indication of hearing them; nor did they seem to have the power of communicating with each other by means of sound. Experiments he has conducted showed that bees are not susceptible to ordinary tones of sound; and "tanging," which was popularly supposed to be necessary to the swarming of bees, is, he believed, quite useless. The practice was probably a survival of a simple method of intimating to the neighbors that a swarm "was up." It is possible, however, that the higher over-tones, near and beyond the range of human hearing, are audible to bees and ants. As to the vision of insects, he has demonstrated that bees can readily distinguish colors, blue being their favorite; and that ants are also sensitive to color, being able to distinguish these ultra-violet rays of the spectrum, which were invisible to human beings. It is probable that these ultra-violet rays must make themselves apparent to the ants as a distinct and separate color of which human beings could form no idea, and as unlike the rest as red is to yellow. The question also arose whether white light, to these insects, would differ from white light containing this additional color.

These considerations can not but raise the thought that the world must appear to other animals very different from what it is to human beings. When the vibrations of sound reach 40,000 in the second, they cease to be audible. When 400,000,000,000,000 of vibrations of light strike the retina of the eye in a second, they produce red, and as the number increases the color passes into orange, yellow, green, blue, and violet. Between 40,000 and 400,000,000,000,000 vibrations in a second human beings have no organ of sense capable of receiving the impression; yet between these limits any number of sensations might exist. We have five senses, and sometimes imagine that no others are possible; but it is obvious that we can not measure the infinite by our own narrow limitations. Moreover, in other animals are found complex organs of sense, richly supplied with nerves, but the function of which we are as yet powerless to explain. To place stuffed birds and beasts in glass cases, to arrange insects in cabinets and dried plants in drawers is merely the drudgery and preliminary of study. To watch their habits, to understand their relations and adaptations to the forces of Nature, to realize what the world appears to them, is the true interest of natural history, and may give the clue to senses and perceptions of which at present we have no conception.—*N. Y. Sun.*

Sayings of Great Men.

SELF-GOVERNMENT.

Since I can not govern my tongue, though within my own teeth, how can I hope to govern the tongues of others?—Benjamin Franklin.

SOWING AND REAPING.

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.—George Dana Boardman.

WORDS OF WORTH.

Pride and selfishness, with their attendant evils—vanity, egotism, self-righteousness, and dishonesty—are besetting weaknesses of mankind, and probably none are more insiduous in their approach and more complete in their mastery. They engender dislike, aversion, and enmity; produce discontent, unhappiness, and often misfortune. They act as a blight upon every individual coming under their thralldom, sapping the noblest feelings and finest impulses of his nature, leaving him but a semblance of what he might have been—one of nature's noblemen. Therefore be ever on guard against these enemies of true nobility and greatness.—George C. Varwig.

OLD AGE.

The evening sky of life does not reflect those brilliant flashes of light that shot across its morning and noon; yet I thank God it is neither gloomy nor, disconsolated, lowering; a sober twilight, that is all.—Sir Walter Scott.

LOVE.

True love is but a humble, low-born thing, and hath its food served up in earthenware. It is a thing to walk with, hand in hand, through the everydayness of this work-day world, baring its tender feet to every roughness, yet letting not one heart beat go astray from beauty's law of plainness and content; a simple, fireside thing, whose quiet smile can warm earth's poorest hovel to a home.—James Russel Lowell.

LIFE.

Life has many ills, but the mind that views every object in its most cheering aspect, and every doubtful dispensation as replete with latent good, bears within itself a powerful and perpetual antidote. The gloomy soul aggravates misfortunes, while a cheerful smile often dispels those mists that portend a storm.—Sigourney.

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A Very Good Little Girl.

She never sighs, she never grumbles,
She never cries when down she tumbles,
She never soils her pretty dresses,
She never spoils her silken tresses,
She never quarrels at her play,
She's glad and cheerful all the day.
I love to hold her in my arms
And kiss and kiss her for her charms.
Oh, she's the sweetest little girl,
And precious as a costly pearl.
What is her name? It's just plain Polly,
And she's my dearest, dearest dolly.

—*Ex.*

Story of the Fairy Ring.

F. E. ROGERS.

One bright fall day, long ago, little Margaret and her brother Fred planted a fairy ring.

How do you think they did it?

They put a company of little brown balls to bed in a very dark place. William helped them. He was the old gardener; he showed them how to place the balls so that they would rest comfortably through the winter.

After they were placed in their little beds, the children covered them with Mother Earth, and tucked them up tight.

"Now, let's play horse," said Fred.

Off ran the children to play horse.

A chick-a-dee sat on a tree, and sang a lullaby to the little brown balls, "Chick-a-dee-dee-dee, chick-a-dee-dee-dee." In each ball there lived a tiny spirit, and for many months those spirits slept.

The nuts fell, and were gathered by many merry children; the leaves fell and covered the grass.

The Jack Frost began to be busy.

First he came quite gently, and just reminded the heliotrope that winter was coming. A few people were sorry, but a great many only looked cheerful and made bright fires in the house. Little by little the grass turned brown, and then Jack Frost chuckled and said: "Now, I am going to have it all to myself."

So he hung icicles on the trees, and on everything that he could reach.

Then it was time for Xmas to come.

All this time the spirits in the little brown balls slept peacefully.

Xmas came and went. Snow storms came, and made people in the country feel jolly, and people in the city feel cross. The snow made a very warm blanket for our little friends; safe and sound they were all snugly tucked up through the long night of winter.

By and by the spirits in the little brown balls just turned over in their sleep. And then what do you think they did? They moved down and up. Down first to feel sure of themselves, and then up toward the light. One day, a beautiful, sunshiny day, the children found such a lovely ring in the grass. They were sure it was the fairy ring, all shiny, yellow, blue, and white, quite like flames in the grass.

They ran to their mother, and begged her to come and see the fairy ring.

Can you tell me the names of the fairies? I hope you will see them some day yourself.

A Problem in Threes.

If three little houses stood in a row,
With never a fence to divide,
And if each little house had three little maids
At play in the garden wide,
And if each little maid had three little cats
(Three times three times three),
And if each little cat had three little kits,
How many kits would there be?

And if each little maid had three little friends,
With whom she loved to play,
And if each little friend had three little dolls
In dresses and ribbons gay,
And if friends and dolls and cats and kits
Were all invited to tea,
And if none of them should send regrets,
How many guests would there be?

—*Our Boys and Girls.*

Lion and Mouse.

A mouse was put in the cage of a lion, to test whether, as the old fables asserted, there was a natural affection between them. The experiment demonstrates that each was so afraid of the other that no affection could exist between them. The lion saw the mouse before he was fairly through the bars, and was after him instantly.

Away went the little fellow, scurrying across the floor, and squeaking in fright. When he had gone about ten feet, the lion sprang, lighting a little in front of him. The mouse turned, and the lion sprang again. This was repeated several times, the mouse traversing a shorter distance after each spring of the lion.

Finally the mouse stood still, squealing and trembling. The lion stood over him, studying him with interest. Suddenly he shot out his big paw, and brought it down directly on the mouse, but so gently that the mouse was not injured in the least, though held fast between the claws.

Then the lion played with him, now lifting his paw and letting the mouse run a few inches, and then stopping him again as before. Suddenly the mouse changed his tactics, and instead of running when the lion lifted his paw, sprang into the air straight at the lion's head.

The lion, terrified, gave a great leap back, striking the bars with all his weight. Then he opened his jaws and roared and roared again, while the little mouse, still squealing, made his escape. Of the two, the lion was the more frightened.—*Youth's Companion.*

A little girl, visiting her grandma in the country, who was raising chickens, thinking they were pets, upon seeing them killed and prepared for dinner, exclaimed in great distress: "Oh, grandma, I wouldn't eat my kitty for anything!"—*N. Y. Recorder.*

Luella stood thoughtfully watching the heavy downpour of rain, and inquired of her mother as to where all the rain went, who answered: "Into the earth." "Then," said Luella, "the hell people do get a drink sometimes."—*N. Y. Recorder.*

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P. S.—I am more than 100 per cent. better than I was six weeks ago, and life is worth living for yet. I guess as for any of my letters to you, you can use them if you wish, and can publish them in any paper, and I will answer any communications that may be written to me, and am willing to make oath to the same, and you can make this statement, that after I had tried all the doctors with no avail, I am getting well under your treatment. S. D. DILTZ.

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VOICE OF THE PEOPLE

Written for the LIGHT OF TRUTH.

Gleanings from Ancient Spiritualism

Interesting Phenomena Through Pioneer Mediums.

APOLLONIUS OF TYANA.

F. H. SEMIS.

Much has been said and written about "Modern Spiritualism," as if it were something new—a recent discovery; a special and exceptional dispensation from the spirit world; peculiar to the present age; a nineteenth-century marvel—and yet there is nothing to distinguish the Spiritualism of to-day from the Spiritualism of any other age, country, or people. Whatever modifications there may be, characteristic of Modern Spiritualism, they are incident to the advanced condition of its mundane recipients. Spiritualism does not change; it is the same yesterday, to-day, and forever. From the earliest fragmentary records of ancient history, down through all the intervening centuries, it is *one*. It was the same, whether in the shadows of the pyramids in Egypt, or in Assyria, or in Chaldea, or in Greece, or in Rome, or in India, as it is to-day. It was Spiritualism, whether in Pagan or in Christian countries. The spiritual phenomena which occur to-day were familiar to Pagan nations centuries prior to the advent of Christianity.

The Druids believed in spirit intercourse. They were acquainted with the phenomena of clairvoyance, animal magnetism, and the trance. Marvelous stories are related of Zoroaster's communion with the spirit world.

Apollonius of Tyana astonished Europe with his gifts of spiritual healing and clairvoyance. While lecturing at Ephesus, it is said, "the words died suddenly upon his tongue, and bending forward, in a startled attitude, as if peering into space, he exclaimed: "Strike! *Strike* the tyrant!" Then turning to his "bewildered audience" he continued: "Domitian is no more; the world is delivered of its bitterest oppressor." It was ascertained that "in the very day and hour when Apollonius beheld this vision at Ephesus" the tyrant was assassinated at Rome.

Apollonius acquired his wonderful spiritual gifts while sojourning among the Brahmins. Brahmins and Buddhists were, all of them, Spiritualists. It was an article of the Buddhist religion "that departed souls have in all ages returned to our world."

In China Lao-tse and Confucius were believers in the nearness of the spirit world. "All truth respecting the future life (says Lao-tse) has been brought down to man by the messengers of God. Prayer and self-denial are the charms which open the eyes of the mind to the spiritual beings around us. Apparitions have occurred since the creation of the globe. Invisible to the dim eyes of the flesh, spirits—evil and good—constantly hover the earth, checking or aiding the advancement of man. The limitless *universe constitutes but one family; earth*, heaven, the spirits yet in the flesh, the spirits of the dead form a single empire ordered by the eternal reason of Schang-ti. The beings ever near man watch constantly his deeds. Do we give way to evil, the evil spirits enter, and become strong within us, by reason of their affinity with the darkness of our souls. If despising temptation, we drive from us these demons, ministering angels constantly attend us, and cherish within our bosoms a light that gleams brighter and brighter to the perfect day."

Centuries before the birth of Mohammed, the books of the celebrated Cumean Sibyl were publicly read in the temples of Rome. Among many Sibyls of Ancient Greece the Cumean was the most famous of all. Marvelous stories concerning her wonderful gifts have come down to us from that remote period of myth and legend. Then there was the Delphic Oracle at the foot of Mount Parnassus. There were other oracles, but this oracle of Apollo outrivaled them all. Empires and kingdoms have come and gone; rock-walled cities have arisen and fallen into decay; monuments have crumbled into dust; the Cumean and other Siblys; the Delphic and other Oracles of ancient Greece bring no more responses to enquiring mortals from the spirit world. "But the array of mighty spirits who shone with so immortal a lustre on the city of the violet crown, the city of the seven hills and other cities and commonwealths of the Grecian and Roman dominions, have bequeathed to us works in whose undying pages the actions and the thoughts, the worship and the belief of the Italians of two thousand and the Greeks of almost three thousand years ago are as undyingly preserved."

The great writers, the poets, philosophers, and historians of those ancient times were, almost without exception, believers in spirit return. Hesiod says: "Invisible, the Gods are ever nigh, pass through the mist and bend the all-seeing eye."

Homer says: "The Gods, like strangers from some foreign land, assuming different forms, wander through cities watching the injustice and justice of men. There are avenging demons and furies who haunt the ill-disposed, as there are Gods who are the protectors of the poor."

Pythagoras says: "Spirits announce to man secret things and foretell the future."

Home says: "We learn from a hundred masterpieces of the intellect how untiring was that spirit of restless inquiry with which every people of Hellas searched into the secrets of the unseen. No city was founded; no army marched forth to battle; no vessels laden with emigrants set sail for Italy or Asia Minor without consulting the Oracles of the Gods."

It is no wonder, if we may credit Plutarch, that it should have been so. He says: "It would be impossible to enumerate all the instances in which the Pythia proved her power of foretelling events; and the facts of themselves are so well and so generally known that it would be useless to bring forth new evidences. Her answers, though submitted to the severest scrutiny, have never proved false or incorrect." Heroditus gives similar testimony.

Finally, no one will presume to question the fact that Socrates was constantly attended with a divine voice to admonish, guard, and guide him in the events of his daily life; while it urged to good deeds it restrained from evil. It sustained him to bear unrepiningly the revilings of Xantippe, and, with an unfaltering trust, to drain the fatal cup.

Written for the LIGHT OF TRUTH.

AN ALLEGORY.

Jesus—The Devil—The Temptation.

R. M. OHME.

To fully understand the temptation of Jesus in the wilderness one must know something of the times, the belief of the times when the gospels were written, and for what purpose. The four books of Matthew, Mark, Luke, and John were not written until about a hundred and fifty years after the death of Jesus. They were written after a Church had been fully organized and officered. After disputes as to the real character of Jesus; whether simply a man, a self-appointed teacher, or whether he had anything of a divine nature in him above and beyond ordinary mortals; whether he was a son of God by immaculate conception, or a son of God in the sense of a very pious and godly Jew. "Son of man" always means a prophet or teacher of some kind.

The Devil, or Satan, is presented as a real being, a person, so to speak, gifted with extraordinary powers. The allegory of the temptation has a double meaning, like most all priestly allegories have. The devil recognizes Jesus as a son of God in two of the temptations and as a man in one. The temptation or trials of Jesus were somewhat on the line of thought as that of Job, but of different surroundings, and for a different purpose. To test his integrity of character, his power of resistance, his peculiar relationship to God, and to see if a man he had a price and could be bought with the offer of riches, power, and glory.

The object of the allegory is to assert Jesus' faith in God, his knowledge of what was written, and that the devil could not offer him anything that could possibly tempt him; that he was above all temptation, and thus in a greater or less degree divine in his nature.

The further object of the allegory was to assert that Jesus had no weak points in his character; that the grace of God was so strong in him that he was above all temptation and endowed with a divine power of resistance. We are told that after Jesus was baptized by John, in Matt. iv. and Luke iv.: "That he was led of the spirit into the wilderness to be tempted of the devil. Under the influence of some spirit it seems he was for forty days tempted, and fasted during that time. Weakness of body implies weakness of mind, for a fast of forty days would tell greatly both upon body and mind. Hunger will drive one to almost any extreme, for the aphorism that hunger will drive a man through a stone wall, means that one will do anything to get food. The fasting seems to have been voluntary on the part of Jesus, for he made no attempt to hunt food.

The devil saw his opportunity. Then the tempter came and said: "If thou be the son of God command that these stones be made bread." There was an appeal to his divine power to work a miracle, or so close an affinity with God as to work a miracle through his power. Jesus quotes what was written, Jesus ignoring spiritual hunger, speaks of a spiritual food which ranks hunger. Then the devil setteth him on a pinnacle of the temple and desires to see another miracle worked, assuming Jesus to be the son of God, and a divine influence would save him from all harm. Jesus resists the test by saying: "It is written thou shalt not tempt the Lord thy God."

The devil, as we are told, in a moment of time taketh Jesus to an exceeding high mountain and showeth him all the kingdoms of the world, with promise to give them to him, assuring Jesus he has the power and authority to give them to him, if he will fall down and worship him. There we have the temptation of riches, power, glory, and honor offered, the strongest temptation which can be presented to man. But Jesus again quotes what is written: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

It must be remembered that Jesus was an Essene in his religious faith, which taught a contempt for riches, power, or honor. A purity of life of the ascetic order with him was to avoid all marriage ties, and to have a communism of goods, which was illustrated in the story of Ananias and Sapphira. Jesus was true to his teachings and convictions when he refused riches and kingdoms. In all of his parables he reflects more or less on the views of the Pharisees and Saducees, such as stoning the woman taken in adultery, and in his idea of a resurrection, in private instead of public prayer, etc.

It will be observed that Jesus knew what was written, but did not assert anything new, or present to the devil any individual authority or supreme power. He did not say to the devil or to the Jews as God said to Abraham: "I am the Almighty God, walk before me, and be thou perfect. The esoteric meaning is plain enough. Jesus was a man who had no price, and was above all temptation. Like Job he had a personal integrity that could not be assailed under any circumstances, surroundings, or environments. The same can be said of Daniel under his trials; of Joseph under the temptation of Potiphar's wife. The story in our day of thought and knowledge, and when the supernatural plays but little or no part in our belief as to a living, material, and personal devil, who directly tempts, belong to the age of mythology, ignorance, and superstition.

The story of the temptation, when written, was for a purpose, to teach a lesson, to show forth the purity, piety, faith, and belief of Jesus in God, but not really God in any sense, but a man of exalted piety, integrity, and a great teacher. To the Jewish mind, to attempt to tempt God in any manner would have been blasphemous; but to exalt the character of a great teacher was altogether another thing.

In dealing with the character of Jesus he is put in such different lights at different times and under different surroundings in the gospels he does not seem to be really the same character. In the Gospel of St. John he is made God, a divinely conceived son of God; a god, a father, and a son. But that gospel was written for a positive purpose by the authority of an established church at the time, and to settle the disputes as to the real character, nature, and mission of Jesus. Such a story as the temptation of Jesus could find no place in the Gospel of St. John. A good deal that is written as to what Jesus said and did, and many of his trials and temptations are no doubt allegorical. The talks put in his mouth are manufactured. As Jesus wrote nothing, did not recognize any mission but the Jews, and was looking for the Kingdom of God in a peculiar, not to say in an eschatological way (see Matt. xvi: 28). The believers and thinkers of to-day have a field and latitude for thought not bound down to any narrow creeds, dogmas, or beliefs. Orthodoxy and heterodoxy are ideas of the past.

Excavations at Jerusalem.

Dr. Bliss, who is conducting excavations for the Palestine Exploration Fund in Jerusalem, sends home a report of recent work in which he states that he has found, at a depth of a few feet, the foundations of a wall which may be those of the actual first wall of the city, and are certainly on the side of that wall. In the course of the work he has uncovered three large square towers. He has also found a gateway, the door sill of which was still *in situ* with the holes of the door posts and the holes for the bolts.

This sill was four feet above the ancient paved road which passed through the wall at this point, but on digging deeper he found four feet below and, therefore, on a level with the ancient road, the sill of an older gateway. These discoveries are contributions to the Jerusalem problems of greatest value. Of less importance but still very curious, is a discovery reported by Herr Schick, who has found a postern in the north wall on the exact spot where the Leper's Gate is placed by writers in the twelfth century, a fact which seems to show that the present position of the wall is what it has always been and that the city never extended farther north than this wall.

The pope is out with a new encyclical. In it he exhorts, principally, to conversion of Americans to Catholicism. He also touches on sciences, and thinks Catholics should be educated therein—*provided*, however, that they harmonize with the integrity of the faith. The latter would be difficult to do, as science is antagonistic to Paganism. Galileo fared badly dabbling in science. If science did not harmonize with the integrity of the Catholic faith then, it does not now, for, it is claimed, the "Mother Church" never changes.

The story is told of a preacher who came to a newspaper man and said: "You editors dare not tell the truth. If you did, you could not live; your newspaper would be a failure." The editor replied: "You are right; and the minister who will at all times and under all circumstances tell the whole truth about his members, alive or dead, will not occupy his pulpit more than one Sunday, and then he will find it necessary to leave town in a hurry. The press and the pulpit go hand in hand with whitewash brushes and pleasant words, magnifying little virtues into big ones. The pulpit, the pen, and the gravestone are the great saint-making triumverate.—*Boston Post.*

The N. S. A. Convention Proceedings.

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Vouched for by trustworthy persons.
It is interesting in the particulars.
Without dogmatic assertions.
Here is no creedalism, but
the plain, simple truth.
Do not fail to get
a copy of this
great book.

Price, 25 cents. For sale at this office

FOR GENERAL INFORMATION.

The "LIGHT OF TRUTH" frequently falls into the hands of persons who have never heard of Spiritualism; and to them the paper may seem like reading the last chapter in a book, first. With a view of giving novices a little outline of the growth of Spiritualism, we insert this article in the hopes that our regular readers, when remailing their paper, will mark it.

Spiritualism in one sense is a modern discovery, but when viewed comprehensively, does not differ from Christianity in its primitive state. To many minds, the Bible has become objectionable on account of its records of miracles, or the claim of suspension of natural laws. Spiritualism is the key, which, when properly placed in the arch, shows that the miracles of primitive Christianity did occur and are being repeated daily in our time, because they all occur in accordance with natural law. Through the centuries countless numbers have been inspired with prophecy, and through intuition received that which proved to be a revelation. A more direct highway has been opened between the two worlds in this century.

In 1848 an humble family, known as the Fox Family, of Hydesville, N. Y., were distressed and alarmed by a number of spirit raps that occurred throughout their home. A little child, a member of the family conceived a plan of an alphabet by which it was soon established that these raps were directed by an intelligent force which led to the personal history of the former occupant of the house, who had been murdered and buried ten feet beneath the cellar floor. To use common parlance the house was haunted. Through the alphabet the spirit rapped out his name, and all the incidents connected with his sudden taking off. The whole neighborhood was intensely excited and amidst the great interest and the presence of a multitude excavations were made, and the remains found as the spirit rappings had indicated.

This event became notorious through the secular press, and brought this family into public notice. Through investigations, made by the great men of that time, it was finally conceded that spirits could communicate with mortals, and that the latter, by complying with the conditions, in time, would develop into better mediums, and in the end make it possible for every home to be an open door to the angel world. The history of this family and their experiences marks one of the most interesting epochs of Spiritualism. It has been compiled and printed in book-form, and is sold by the LIGHT OF TRUTH Publishing Co., and is known by "The Missing Link in Modern Spiritualism" by Mrs. Leah Fox-Underhill, one of the Fox family.

We would suggest that any person desiring to become thoroughly informed on the religion, philosophy, or science of Spiritualism, in addition to subscribing to this paper should read the above book, and also a book by Miss Abby A. Judson, entitled "Why I Became a Spiritualist." In this she gives her experiences, which, in most every instance, proves to be the line blazed out for those who read the book to subsequently follow.

The claim is frequently made by observing men that about nineteen out of every twenty of us are mere followers of leaders, and frequently a matter that has no charm or attraction for us, when associated with the names of prominent men of our day, becomes alive and attractive for us also. With the purpose of showing our new beginner that many Spiritualists stand high in the world, we print the names of some scientists, physicians, philosophers, eminent statesmen, and distinguished literary and other celebrities.

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LOCALS AND PERSONALS.

—The latest books and periodicals on Spiritualism for sale at this office.

—J. W. F.—Notice of removal received, but you omitted name of street in the same.

—Grand phenomenal spiritual services at new Odd Fellows Temple, Sunday evening, May 19th. See particulars further on.

—Mrs. Eva Pfuntner has removed to 161 W. Ninth street, where she will be pleased to see her friends socially and professionally.

—Rev. J. C. F. Grumbine was in the city last week, and made his agreeable presence manifest at our sanctum on several occasions. He was on his way to Rochester, Ind., where he lectures during May.

—A number of Cincinnati druggists have formed a trust to keep up the price of proprietary medicines. Our druggists don't seem to be satisfied with an average profit of 500 per cent. They want more.

—The "scratchem" whom some good people are contemplating giving a surprise, requests that such be indefinitely postponed, as conditions are not favorable at present for appreciating such honors. The will, however, is accepted for the deed.

—A Willis, materializing medium of this city, desires to have his friends know that he will not hold seances until after his return from camp, which will be about August 1st. All letters to be addressed to Chesterfield, Madison County, Indiana.

—Abbie N. Burnham, of Boston, spoke in Marlboro, March 3; Laurence, March 10; Salem, March 17; Meriden, March 24; Milldale, March 29; Meriden, March 31; Waltham, April 7; Marlboro, April 21. Her present address is 350 Salem street, Malden, Mass.

—Mrs. J. A. F.—In reply to your question we would quote the following from *The Medium* of Los Angeles, Cal.: "It is rumored that John Slater, who has returned to San Francisco, will soon start for England to appear before the Psychic Society of that country."

—"In Higher Realms" is a 240-page pamphlet, giving the experience of a spirit from his death as a mortal to his exaltation into superior spheres, with interesting chapters on mediumship, sensitiveness, prophecy, and the spiritual teachings generally. All for 25 cents. For sale at this office.

—F. N. Foster has started out to lecture on spirit photography. Will also take a spirit photograph under test conditions at these lectures and give stereoptican exhibitions, closing with dissolving views, etc. He is at present in Chicago, but will make a tour of Muncie, Anderson, Indianapolis, and Cincinnati.

—We desire to call the attention of our readers to the advertisement of Dr. W. F. Lay, Ledville, Colo., in another column of this issue. Dr. Lay has recently graduated with high honors. He found a collegiate course necessary, as the regulars persecuted him. We commend him to our friends as worthy and reliable.

—"Investigator": Both sides have had a hearing in that matter, and to admit another from your side would necessitate a reply—a loss of space for something more of general interest and benefit to the cause. We can not allow two shots to one, as we already stated in last issue, concerning a similar matter.

—Dr. Dean Clarke, whose recent "Bombshell" in our columns, made somewhat of a stir around the doctor's centre of gravity, has fired another at us, which we will explode in next issue, if nothing prevents. Dr. Clarke is a speaker of no mean ability, and has a special gift for telling truths out of the ordinary. Those who wish his services may address him this week at Olympia, Wash.

—Mrs. Jennie Hagan Jackson left Grand Rapids, Mich., May 3d for New York City, Boston, S. Framingham, Mass., and Stafford, Conn., and will accept week-evening engagements *en route*. June 8th, 9th, and 10th she will be at North Collins, N. Y., and two evenings later at Cassadaga, N. Y., when she returns to Michigan. Her camp-meeting engagements record is filled. For the present she may be addressed at Stafford, Conn., or 399 South Lafayette street, Grand Rapids, Mich.

—A seance for phenomena only will take place at the auditorium of new Odd Fellows Temple on Sunday evening, May 19th. It is to be a testimonial benefit tendered to Mrs. R. S. Lillie, by local and other talent. The mediums taking part in the seance will be Mrs. S. J. Donovan, Mrs. Steelman-Mitchell, Mrs. Josephine Ropp, Mrs. A. E. Kibby, Mrs E. Pfuntner, Mrs. Fannie Myers, Mrs. P. B. Weeks, and Mrs. Anna E. Thomas. As the entire evening is to be devoted to test giving, it is hoped that the audience will be seated by precisely 8 o'clock, without further interruption. Tickets to this interesting affair will be 25 cents; for sale by all of the mediums herein mentioned, at this office, and at the door of the auditorium on the evening of the seance.

—The First Christian Society of Spiritualists met at Academy Hall, corner Seventh and Walnut streets, Sunday, 3 p. m. Mrs. Fowler's subject was "Woman and her rights." The disposition to disregard her claim to equality with man in lieu of pursuits was argued as a tenacle of the post or remote age which still clings to the human race. Fallen woman and the sympathy all should extend was the principle portion of the theme for discussion. Society was responsible for the annihilation of that class, while it readily condoned the faults of man regardless of the enormity of crime after a short interval of time. A number of tests followed at the close of her lecture. Mrs. Fowler will continue during the month of May to accupy our rostrum.—A. P. B.

—At Lincoln Inn Court on Sunday afternoon and evening the people were again intertained by Mrs. Eva Pfuntner and Prof. Grupp. Mr. W. V. Nicum, chairman. Mrs. Pfuntner interested the audience in the afternoon by answering questions, and in the evening she delivered a very interesting and instructive lecture; her subject being "Spiritualism in Cincinnati," which her guides handled in their usual masterly manner at both services. Prof. Grupp followed with tests given in such a unique manner that held the audience spell-bound for over thirty minutes. His manner of giving evidence of spirit-return is wonderful and he has no equal upon the public rostrum. Mrs. Pfuntner gave several very pleasing tests, which were all recognized. Owing to the extreme heat they have discontinued the afternoon meetings until further notice, but will be pleased to greet their many friends on next Sunday evening, May 12th at usual hour. Mr. W. V. Nicum will also assist in giving tests.—Corr.

Special Business Enterprise.

G. G. W. Van Horn, noted healer and magnetist, 470 W. Madison street, Chicago, Ill., desires to engage the services of an honorable, middle-aged, experienced business gentleman with a cash capital of *only* $300 as an equal partner and manager in a professional and legitimate enterprise; a profitable and safe investment. Object: A traveling tour of the United States. One-half net proceeds guaranteed to right man. Correspondence solicited for month of May only. Prompt replies by mail. References exchanged, etc.

NOTICE.

Owing to difficulty in getting mail as regular as we should, we shall, the 1st of May, move our office to San Francisco, Cal. All letters must hereafter be sent to San Francisco that pertain to business in any way, but private letters to Dr. Peebles can still be sent to San Diego; but all business letters and all money must be sent thus,

DRS. PEEBLES & WATKINS,
San Francisco, Cal.

See new add. on page 6. 19

At Odd Fellows Temple.

The spiritual services at the auditorium of the new temple, under the auspices of the Union Society of Spiritualists, will be continued during May, and, it is hoped, with a grand closing scene—that is, with crowded houses during the balance of the month.

The beginning was fair, last Sunday showing a good audience, which should increase as the close approaches.

Services in the evening were opened by a baritone solo, Mr. John T. Lillie doing the graceful act, and, as usual, reaped the gratitude of an appreciative audience for his touching appeal to the musical sense of his hearers.

After an invocation by Mrs. Lillie, the aforenamed again came forward and touched the lyre at "Daddy," a soulful song, best known by this name, and which has found a number of admirers here to make it always welcome when sung by Mr. Lillie. He seems to be able to give it the vibration needed to reach its destiny—the heart of music lovers, for an animated applause followed its close.

Then came the *raison d'etre* of the meeting—the discourse of the evening by Mrs. R. S. Lillie.

Her subject on this occasion was "Ingersoll and the Bible."

As a Christian theme this would incite imaginings of a turbulent nature—such as would consign the gentleman referred to where the weather is even warmer than here. But as a spiritual theme it glorified the man and even voted him a monument as a savior of the race.

Mr. Ingersoll was not criticized in the sense that his opponents might have wished. He was simply called where he himself erred in his criticism of the Bible. It was on *inspiration*. As an unknown quantity to him, of course, Mr. Ingersoll could not accept it. To him inspiration meant a direct act of God, which he denies on the ground of the inconsistencies found in the Bible. According to his logic a perfect being can not err. Mrs. Lillie grants this also, but wants Mr. Ingersoll to understand that there is inspiration other than that believed to have come from God. Testimony proves it a factor in every-day life, and Mr. Ingersoll's eloquence may be due to inspiration. Has he ever given the subject consideration in that light?

However, the great orator might have been highly pleased had he been within hearing distance, for, on the whole considered, he received more of a compliment than a criticism, and a justly deserved one, which was duly acknowledged by the audience.

☞At the close Mrs. Lillie was given the names of Voltaire and Tom Paine as subjects for an improvisation—these two having been alluded to in the course of the lecture. With the Colonel it might have made a trinity powerful enough to put a certain Churchly one in the shade. Perhaps it will some day.

In closing the meeting the president reminded the members of the grand phenomenal services to take place next Sunday week (May 19th) in the evening at this hall. The whole service will be given to tests, and many interesting results may be anticipated; for when such a large number of mediums congregate for one aim, a powerful battery is constructed that makes unlooked-for surprises possible. We hope the Union Society will be surprised by an audience as it has never seen yet—one that will fill every seat in the auditorium.

Covington, Ky.

The social given by the ladies of the Spiritual League, at their hall, 334 Scott street, was, as usual, a grand success, both socially and financially. While the inner man was being satisfied, the young folks enjoyed themselves tripping the light fantastic toe, after which the mediums gave us an interesting seance of both philosophy and phenomena. Among those present were Mrs. Kibby, Mrs. Fowler, Mrs. Heckman, Mrs. Ricker, Mrs. Lizzie Wolf, Mrs. Dee, Mr. Bellonby, and Mr. Lutz. After a little more dancing, the company dispersed, after promising to come to our next, which date will be given later. Thanks to our sister societies, and to all those who so kindly assisted, and to those who donated their services for music.

CORR.

Rev. Galvin, of New Orleans, again lectured last Sunday for the First Spiritual Endeavor Society in Ideal Hall. After the lecture several tests were given by the speaker and Mr. Vanderhagen.

The Ladies' Aid last Wednesday was opened with the invocation by Mrs. Heckman, a short lecture and many tests by Mrs. Pfuntner and Mrs. Lizzie Wolf. This week the same ladies will again be with us in Howell's Hall, corner 7th and Madison avenue.

L. H.

Spiritual League held their services as usual last Sunday with a fair attendance. We had with us Mrs Ricker, Mrs. Jordan, Dr. Dixon, and Mr. Bellonby. Mrs. Jordan and Mr. Bellonby not feeling well, we had remarks from Mrs. Ricker and Dr. Dixon; tests by Mrs. Ricker and Mr. Bellonby.

Evening services were very interesting. The meeting was opened by an invocation from Mrs. Heckman, after which her guides gave a short interesting lecture. Mrs. Ricker then entertained us with her experience, of how she became a Spiritualist, which was listened to with rapt attention. Her tests which followed were most convincing. A number of investigators being present were more than satisfied.

Services as usual next Sunday afternoon and evening, Mrs. Ricker, Mrs. Heckman, and others will be with us.

CORR.

Newport, Ky.

The ladies met at the residence of Mrs. Coppin, with a fair attendance. The mediums present were Mrs. Kibby and Mrs. Fowler. The next meeting will be held May 9th at the residence of Mrs. Lutz, 705½ Isabella street. The two throws, which were presented to the ladies, were disposed of Friday as intended. The recipients were Mrs. George Stenger and Mrs. George Nealeans. The ladies will give a pie social Wednesday, May 22d. All invited.

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Visit this Historical Island, which is the grandest summer resort on the Great Lakes. It only costs about $13 from Detroit; $15 from Toledo; $18 from Cleveland, for the round trip, including meals and berths. Avoid the heat and dust by traveling on the D. & C. floating palaces. The attractions of a trip to the Mackinac region are unsurpassed. The island itself is a grand romantic spot, its climate most invigorating. Two new steel passenger steamers have just been built for the upper lake route, costing $300,000 each. They are equipped with every modern convenience, annunciators, bath rooms, etc., illuminated throughout by electricity, and are guaranteed to be the grandest, largest and safest steamers on fresh water. These steamers favorably compare with the great ocean liners in construction and speed. Four trips per week between Toledo, Detroit, Alpena, Mackinac, St. Ignace, Petoskey, Chicago, "Soo," Marquette and Duluth. Daily between Cleveland and Detroit, and Cleveland and Put-in-Bay. The palatial equipment makes traveling on these steamers thoroughly enjoyable. Send for illustrated descriptive pamphlet. Address A. A. SCHANTZ, G. P. A., D. & C., Detroit, Mich.

Cleveland, O.

The People's Spiritual Alliance, of Cleveland, O., is an organization which aims to maintain a platform where the most pure thought may be freely expressed; its president, Miss Amy Ames, is a lady of unusual integrity and ability, an intelligent and hearty co-operator with the trustees and pastor.

Mrs. H. S. Lake, who has ministered to the Alliance for two consecutive years, is one of those beings who appear once, perhaps, in a generation, to gild humanity with a ray where no difference of opinion, nor chance of circumstances, can cloud.

She is an earnest student, a restless worker in the mines of true Spiritualism, a genius undeniable. All her work shows that she has been bred in the hard school of adversity, and has experienced the sorrows that are common to the race; thus she is a living fountain of hope to many. Her sound understanding, her intrepidity, her sensibility and eager sympathy, stamp her lectures with force and truth, and endows them with a tender charm, which enchants while it enlightens.

The attendance on the anniversary evidenced the appreciation of her work. A remarkable silence prevailed, while her ringing voice sent a thrill through her listeners, which will repeat its effect as often as her name may be mentioned, and her bright, illuminated countenance will also leave an everlasting, deep impression upon many.

C. H. H.

Milwaukee, Wis.

The First Spiritualist Society, of this city, is neither dead nor sleeping. Our meetings are being well attended by the best people of the city.

Our platform during the past three months was occupied in an exceedingly satisfactory manner by Mrs. Carrie A. Nick, who gave from twenty to twenty-five tests at each evening meeting. Her tests were convincing and acknowledged to be correct. She served our society to the entire satisfaction of all. A rising vote of thanks was given her by the large audience, to express their gratitude for the valuable services she has rendered the society.

We had Will C. Hodge for speaker for the month of March, who presented his hearers with lectures which held the closest attention of everybody present; he gave entire satisfaction. He is a great thinker, and well able to teach the truths of our philosophy, and should be constantly employed in the good work.

The original undertaking of this society was to rid our ranks from frauds and pretenders, and for this purpose it has a committee to report unspiritual doings.

Our society will hold meetings every Sunday at 7.30 o'clock, at Gram's Hall, 207 Grand Ave.

We would be pleased to hear from first-class talent, to fill our rostrum the coming season. Address me at 603 Grand avenue.

H. C. NICK,
Pres.

Springfield, Ill.

We have been treated with some of the best materializations that has ever been in our city, by the presence of the great medium Mr. C. E. Winans, of Edinburg, Ind. At the first night's eeance, which was on Monday evening April 22d, and was attended by some of our best citizens, twenty-seven spirit forms walked from the cabinet, and most of them were friends of some persons that were present, and all of them were recognized by some friends.

On Wednesday evening twenty-three forms appeared, and on Friday evening twenty forms walked from the cabinet, and by a strong light were visible to all present. A great many people were turned away on account of a full house, and it was impossible to arrange with the medium to stay any longer, but received a promise from him that he would give us another call in the near future.

F. G. SCH

A Beautiful Complexion.

Chemists and scientists have been laboring for years to discover something that would effectually remove freckles, birth-marks, moth-patches, skin-blotches, wrinkles, etc. Until recently nothing has been found to produce this result. A well-known French chemist, while experimenting with aluminum at the World's Fair, discovered that during the process of decomposing aluminum the freckles on his hands disappeared. Further experiments with the salts aluminum developed the fact that it surely and positively removed freckles and discolorations of the skin of all kinds. Salt of aluminum may be used as a harmless face bleach. Actresses, or those desiring a face powder, may use it, and while it answers the purpose of a face powder admirably, it is at the same time acting chemically as a complexion bleach. Our readers can get a package of "Salts of aluminum" by enclosing 25 cents to CARROLL & ALLEN, 2417 Calumet, avenue, Chicago, Ill.

Special Notice.

Mary T. Longley, M. D., medium for the LIGHT OF TRUTH "Question and Answer Department," diagnoses and prescribes for all forms of disease—chronic cases a specialty—by mail or at her office. State age, sex, and symptoms. Psychometric readings, or advice given and questions answered on business, the development of mediumship, obsession, etc. Fee for consultation on any or all of the above subjects, $1.00 and stamp. Address 66 Sydney street, Dorchester District, Boston, Mass.

Married.

INGALLS-RICHINGS.

James Sheldon Ingalls to Helen Stuart Richings, Tuesday, April 16, 1895, at Madison, Wis. At home, Fridays after May 15th, "The Bingham," Philadelphia, Pa.

Akron, O.

The Spiritualists of Akron have become somewhat aroused from their past lethargy since Mrs. Maud Lord Drake was here in February last, and have started a society under the name of the Progressive Ethical Culture Society. The society is small, but has good, enthusiastic workers, and hope in the future to so increase our numbers that we may have a large society here, and with the help of the spirit world and our own exertions we hope to succeed. We had with us on Sunday, April 21st, Mr. D. A. Herrick, of Canton, who gave us a rousing good lecture. We also expect to have him with us in the near future.

M. J. P., Sec'y.

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Highest Honors—World's Fair.
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PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

MEDIUMS AND LECTURERS.

☞Under this head the movements or addresses of mediums and speakers will be published at 10 cents a line for one insertion or 25 cents a line for four insertions. The first two notices of four lines limit, however, will be given free of charge as a trial advertisement.

Rev. J. C. F. Grumbine may be addressed at Rochester, Ind., during May.

Willard J. Hull can be addressed at 1100 Morgan ave., North Minneapolis, Minn.

Dr. Henry Slade, the slate-writing medium, holds sittings at 2336 Olive street, St. Louis, Mo.

Mary Webb Baker, inspirational speaker, will respond to calls for lectures, and funerals. Permanent address, Spartansburg, Pa.

As will be seen by an advertisement elsewhere, Mr. F. Booker-Hawkins, of Fordham, N. Y., has open dates for lectures till July 1st next.

Lyman C. Howe is engaged to speak for the First Society of Spiritualists of Buffalo the Sundays of May. He will answer calls for June.

Dr. D. Winegarden, inspirational speaker, may be engaged after May 12; will also attend funerals. Address, Call Box 333, Grand Rapids, Mich.

W. W. Aber, materializing medium, will work in Iowa during May and June. Persons desiring his services can address him at Rock Rapids, Box 171. 20

Prof. J. Madison Allen is filling an engagement at Rich Hill, Mo. He goes from there to Spring Hill, Kas., thence to Morse, Kas. Address Spring Hill, Kas.

Mrs. O. E. Daniels, inspirational and trance speaker, is now ready to make engagements for camp-meetings. Permanent address, 4954 S. State street, Chicago, Ill.

Mrs. M. Lawhun trance and clairvoyant medium, also magnetic healer and platform tests, is open for engagements. Address 117 S. Sciota St., Columbus, Ohio.

Mrs. A. E. Sheets is now ready to make engagements to speak for societies after May 1st or for camp-meetings. Will attend funerals or weddings at any time. P. O. Box 833, Grand Ledge, Michigan.

Dr. L. Freedman will be at 247 E. 87th street, New York City, to serve patients, on Thursday, Friday, and Saturday of this week till 3 p. m.; in Lynn, Mass., on Sunday Monday, Tuesday, and Wednesday of next week.

W. Kossuth Gordon, platform test medium and speaker, can be engaged for the months of May and June for North Texas and Kansas. Address, for special inducements to societies, 610 E. Weatherford street, Ft. Worth, Texas.

Lizzie Kelley-Hartman, prophetess, psychometrist, platform test and trance business medium. J. F. Hartman, lecturer. Solicit camp-meeting and society engagements. Terms reasonable. 99 Lexington avenue, Brooklyn, N. Y. 21

Mrs. Steelman-Mitchell, lecturer and ballot platform test medium, has a few open dates for '95-6. Will engage for camp-work in the West; also attends funerals. Terms reasonable. Address 109 Van Voast avenue, via Newport, Ky.

Dr. Mary A. Gebauer, lecturer, platform test medium and psychometrist, serving at present, the First Spiritual Church at Louisville, Ky., is open for engagements with societies and camp-meetings. Terms reasonable. Address 817 6th St., Louisville, Ky. 20

Mrs. R. S. Lillie is located in this city as speaker for the Society of Union Spiritualists for the season of '94 and '95. She will answer calls to lecture during the week for societies adjacent to Cincinnati; also attend funerals. Address in care of LIGHT OF TRUTH.

E. W. Sprague, the trance speaker and platform test medium, has but ten days unengaged between July 18 and October 1. He is open for engagements for the month of June and the Fall and Winter months. Address him at Newland and Forest avenues, Jamestown, N. Y.

Myra F. Paine will speak in Rochester, N. Y., the first two Sundays in May. This is her third engagement with the Rochester Society since the opening of the year. Would like to make arrangements with societies for the fall and winter of '95 and '96. Terms reasonable. Will also attend funerals. Address Lily Dale, N. Y.

Lyman C. Howe's camp engagements are: Cassadaga, July 14 to 20 inclusive; Maple Dell (Mantua Station), July 25 to August 2; Island Lake, Mich., August 10 to 17; and Lake Brady, Ohio, August 20 to 25 inclusive. He is free for dates between July 20 and 25, and August 2 to 9 and after August 25 to September, and for Sunday, August 18.

Frank T. Ripley, the noted test medium and speaker, is engaged as follows: Wonewoc, Wis., for month of May; Grand Rapids, Mich., for month of June; Lake George Camp-Meeting, N. Y., for month of July; Lake Brady Camp-Meeting for month of August. Brother Ripley is now ready for Fall and Winter engagements. Address as per route.

L. V. Moulton is booked as follows: For the month of May at Grand Rapids, Mich.; June 9, Texas, Kalamazoo Co., Mich.; June 15-16, Orion Lake, Mich.; July 2, board meeting N. S. A., Washington, D. C.; July 21 to 25, Lily Dale, N. Y.; July 28 to August 3, Clinton, Ia.; August 6 to 9, Lake Brady, O.; August 11, Devil's Lake, Mich.; August 12 annual meeting Michigan State Association, Lansing, Mich; August 18, Haslett Park, Mich.; August 21 and September 1, North Collins, N. Y.

E. W. Sprague, the inspirational speaker and platform test medium, is serving the First Society of Spiritualists of Jamestown, N. Y., for the present. He is open for engagements for May, and June. The best of references furnished to those who are unacquainted with his work. His camp engagements for 1895 are as follows: Chesterfield, Ind., July 18 to 28 inclusive; Vicksburg, Mich., Aug. 11, 13, 14, and 15; Delphos, Kan., Aug. 18 to 25 inclusive. He would like to make engagements from July 28 to Aug. 11. He will again serve the Indianapolis Association of Spiritualists for September, and is open for engagements the remainder of the season of 1895-6. Mrs. Sprague will accompany her husband to all the camps. Address them at Newland and Forest avenues, Jamestown, N. Y.

Beware of Ointments for Catarrh that Contain Mercury,

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, O., by F. J. Cheney & Co. Testimonials free.

☞ Sold by druggists; price 75 cents per bottle.

OBITUARY.

MRS. REBECCA RUSSELL.

An impressive funeral service was held at the residence and at Spring Grove over the mortal remains of Rebecca Russell, the wife of Michael Russell, by Brother Kent. Many friends were in attendance. Mrs. Harrison and Brother Kent sang several beautiful hymns at the residence. We all join in wishing Mr. M. Russell comfort in knowing that the immortals are and always will be with him and guide him in his daily life's undertaking.

K.

FRANKLIN SKINNER

Passed to the higher life from his late residence, Birmingham, Mich., April 15, 1895, aged eighty years, six months, and nine days. He was one of our finest trance lecturers and test mediums, and for many years used his divine gifts without money or price. He lived to do good, and, in consequence, many shall rise up and call him blessed, and his works shall follow him. He leaves a wife and two children, who are comforted by the philosophy and knowledge that Spiritualism alone can give.

The house was filled with many friends who listened to their first spiritual discourse. Services conducted by Nellie S. Baade, of Detroit, Mich.

SAMUEL GREGG

Entered into rest from Goshen, N. H., February 9, 1895, aged seventy-five years.

After a long an painful illness the blessed release came, and his longing found rest at last.

He leaves a widow and two daughters, who watched with constant care and devotion through those weeks of suffering, doing all they possibly could to alleviate his distress.

A little son preceded him to spirit life years ago and became a ministering spirit to lead the way to life eternal.

The family is firm in their knowledge of the spiritual philosophy, and find strength and support to endure these trials by assurances which come to them in their own experiences, both daughters being mediums.

And so it is that amid the suffering pain and death of earth cometh the spirit's glad release and awakening into immortal life and eternal progress.

We will not weep nor mourn our loss, since his is such a joy and gain; but with open hearts turn toward the better land where his dear presence waits to greet and bless us. Funeral service by the writer.

ADDIE M. STEVENS.

JOHN LOWE, SR.,

Passed over from his residence in Massillon, O., on April 2, 1895. He was born in England in 1818, but has been a resident of Massillon for fifty years, and a Spiritualist for thirty-five years. He was also somewhat of a medium, obtaining reversed writing, which needed a mirror to be read. Besides being a friend of the cause he was a highly respected citizen, and had many followers at his last rites. Mrs. Lowe preceded him to the other world by two years; and as love is the tie which binds families together, a happy re-union has been affected. Death to a Spiritualist is but a higher birth into a higher state of consciousness—a passage from the mist of materiality to the sunshine of higher realms.

THOMAS MORRISON

Passed to the higher life from his home in Shepherd, Mich., December 29, 1894. Mr. Morrison was one whose noble life and many acts of kindness endeared him to all who knew him. "Uncle Tom," as he was always called, was an uncle of Mrs. Mary Hance, and had made his home with her the past few years of his life. He was eighty-seven years of age when his spirit left the physical. In the early part of his life he had been united to the Presbyterians, but he wanted it announced to his many friends that he died a Christian Spiritualist.

The services were conducted at the home of Mr. and Mrs. Hance, and by the medium, W. E. Cole, who offered a few appropriate remarks followed by an invocation, assisted by his wife, Mrs. Mae Cole, in the music. The spiritual philosophy lightens the gloom of the grave, and reveals death as a thing of beauty.

MRS. MAE COLE.

MRS. LYDIA BROWN

Passed to the higher life from her home at North Collins N. Y., March 18th, aged seventy-six years. She was one of the early pioneers of Spiritualism. When the caus was weak and obscure she gave it quiet, earnest aid, an was ever ready to speak a word in its defense. Although her husband and children miss her physical form, they have the evidence daily of her continued presence at the fireside to make the home circle complete.

The following are portions of a poem read at the funeral services, which were conducted by George W. Taylor:

And what is death? Some dreadful shape,
Some harbinger of woe;
That comes our blest beloved to take
Into a silence none may break;
A mystery none may know.

Not so; it is God's angel pure
That stills the mortal strife
And makes a pathway, safe and sure,
Where weary feet may tread secure
Into the realms of life.

She is not gone; keep warm a place
With tender memories dear,
And you may know her placid face,
With all its added angel grace,
Is often bending near.

O, no; dear friends, she is not dead,
The good, the pure, the true.
Out in a fuller life instead,
Where garnered sheaves are earth hopes fled,
She works and waits for you.

—EMMA TRAIN.

SAMUEL RUSSELL.

At a meeting of the Good Samaritan Relief Society, held April 18, 1895, at Cleveland, O., the following resolutions were adopted:

Whereas, In view of the irreparable loss we have sustained by the passing away of our friend and co-worker, Samuel Russell, and of the still greater loss sustained by his immediate family; therefore be it

Resolved, That in the passing away of our esteemed and valued friend we have lost an earnest and sincere worker, one who was ever ready to move in the direction that would tend to uplift the masses, and whose highest aim was justice, truth, and right.

Resolved, That we tender our sincere sympathy to the family of our dear, old friend, and trust that the thought of a life so nobly spent and so fittingly ended will help them to endure the burden they were so suddenly called upon to bear.

Resolved, That a copy of these resolutions be forwarded to the family and to the following newspapers: LIGHT OF TRUTH, *Progressive Thinker*, *Banner of Light*; also the city papers.

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